

IN THE NAME OF THE FATHER

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FORWARD

Dear Brother Strome:

Praise the One L-RD G-D, *YAHSHUA, El Yisra'el*.

Excitedly I read word-for-word your Book, "In the Name of The Father." I did not read it abruptly, but, instead, with zeal and enthusiasm. It was found to be, interesting, and educational. Please publish it, and may the L-rd our G-D Bless it greatly. We pray that more ability comes your way as His will is done.

The work you have completed is good. Please keep it up.

Yours in YAHSHUA, our Salvation,

Dr. M.M. Arnold
129 S. West St.,
Hillsdale, Mi. 49242

PREFACE

In our Western society of religious organizations, we find the fundamental dogma, that is, teachings or beliefs of G-d¹ a complex issue. One can sum up, or determine if their belief in G-d is valid by one question; ***“What is the Name of the Father, in this age that we live in?”*** *Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.*²

These types of questions stimulate us to seek more light. As we find light, which is to say, knowledge that is truly from G-d, it guides us and we become stronger in our commitment to the purpose of G-d. **The highest calling and rewards of life is to help G-d fulfill His purpose in creating us by knowing His will for our life. Understanding this will give our lives purpose, meaning and fulfillment.**

When reading my book, bear in mind that by “faith” one does not understand merely that which is uttered with the lips, but also that which the prayerful soul has apprehended. G-d will bring us to the conviction that the object [of belief] is exactly as it is apprehended. If, as regards to supposed truths, your content with giving utterance to them in words, without apprehending them or believing in them, your task is very easy. Especially if one does not seek pure truth. As in fact, one will find many ignorant people professing articles of faith without connecting any idea with them. If, however, your desire is to rise to a higher state, viz., that of reflection, and truly to hold conviction, this book will assist the reader to understand that there is ***one specific name***. The name that has been given by G-d ***whereby we must be saved***,³ and, if we call on Him by His name, with all our heart, He will answer.

When browsing through the religious sections of our libraries we see many books alluding to different names of G-d, yet not one gives the reader historical, scriptural and linguistic evidence of how they have arrived at the name they worship. We must come to the true ***Name of G-D, the Father of us all, and Worship Him Alone.***⁴

There are authentic proofs still remaining, as seen in this book. When apprehended, they bring us to the peace of mind about G-d’s Name, the Name we must all worship if heaven is to be our eternal home. In our dispensation, that is, the period we live in, we find several unsupported, inserted names in modern Bible translations. This is bringing much confusion to believers everywhere. Nevertheless, the things that are revealed⁵ belong unto us ***that we may do the will of the Father***. It is our desire that both advanced and beginning students will glean much from this study of the Father’s Name.

I have included several quotations from some of the greatest scholarly exponents of Judaism, who are well known among Israel’s foremost rabbinic authorities. The writings of, Rabbi J.H. Hertz⁶, Moses Maimonides⁷, Rabbi Aryeh Kaplan⁸ and Rabbi Joseph B. Soloveitchik⁹ will thrill the thirsty soul with the profound wisdom that has been given to them from the L-rd. We have also gone to great lengths to assure our readers that by scrutiny, the Scriptures support all statements.

¹ The tradition of the scribes is to remove the “o” in the word G-d out of respect and reverence for Him.

² Psalms 91:14

³ Acts 4:10-12

⁴ John 4:21-24

⁵ Deut. 29:29.

⁶ Pentateuch and Haftorah, edited by the late Rabbi J. H. Hertz, Chief Rabbi of the British Empire. Soncino Press, London, 5748-1987.

⁷ Guide for the Perplexed by Moses Maimonides, Dover Publications, New York. Standard book number 486-20351-4.

⁸ The Infinite Light, a book about G-d, Aryeh Kaplan. Published by the National Conference of Synagogue Youth/Union of Orthodox Jewish Congregations of America. Copyright 1981.

⁹ Man of Faith in a Modern World & Reflections of the Rav, by Joseph B. Soloveitchik. KTAV Publishing House Inc., Hoboken, New Jersey 1989.

Elder William Connor, Dr. David Kiner and Dr. Marvin M. Arnold have given their assistance, encouragement and personal research to assist this work. G-d has inspired the author to choose this subject and to complete it for his thesis in Theology. He has given the strength and wisdom through many to persevere, that we may have a common consensus in, ***"The Name of The Father."*** This work is for those who take salvation seriously.

Contained herein are the required witnesses¹⁰ concerning, ***"The Name of The Father."*** We must call in truth, with a pure conscience, on the Spirit, who created all things. The infallible proofs given in ***"THE NAME OF THE FATHER,"*** are supported by scripture when we *rightly divide*¹¹ the Word of G-d. We can have assurance that He will answer our call, and Securely Save us through obeying Him, from the pending destruction that this world is about to go through. Call on the L-rd G-d Almighty, the Omnipotent, Omniscient, Omnipresent Spirit of Heaven, by His Proper Name. He will answer and make Himself known to all that call upon His name.

Seek ye the L-RD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the L-RD'S anger.¹²

The name of the L-RD [is] a strong tower: the righteous runneth into it, and is safe. Our help [is] in the name of the L-RD, who made heaven and earth. Who [is] among you that feareth the L-RD, that obeyeth the voice of his servant, that walketh [in] darkness, and hath no light? Let him trust in the name of the L-RD, and stay upon his G-d. But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. Also the sons of the stranger (Gentile), that join themselves to the L-RD, to serve him, and to love the name of the L-RD, to be his servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of my covenant; Even *them* will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices [shall be] accepted upon mine altar; for mine house shall be called an house of prayer for all people. For G-d [is] not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.¹³

Dr. John M. Strome, Th.D.,

¹⁰ Deut. 19:15; Mt. 18:16.

¹¹ 2 Timothy 2:15.

¹² Zeph 2:3.

¹³ Proverbs 18:10; Psalms 124:8; Isaiah 50:10; Psalms 5:11; Psalms 91:14; Isaiah 56:6-7; Hebrews 6:10-AV

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INTRODUCTION

What is the importance of a name, is a good question? Today, names have little meaning to most, except close friends, business associates and relatives. In biblical days, a name described the bearers' identity, and it described their character and destiny. For example, the name Moses means, "to draw out," G-d used Moses to draw His people out of Egypt through the Red Sea. He to had been drawn out of a river.

The purpose of presenting this study on the Name of The Father, is to be absolutely certain we know His name. The Bible is precise; **"...for there is none other name under heaven given among men, whereby we must be saved."**¹⁴ Today people use many names to try and define their understanding of G-d, for I believe all men want to live forever. Yet, most agree, only One Divine Creator exists.

Languages over the centuries have changed for many reasons. As man progressed by his inventions, such as the wheel, somebody had to also invent a name for the wheel, he called it 'wheel.' As the wheel progressed he then had to come up with word's to describe the 'new style of wheel.' Example; wooden wheel no metal rim, and of course, the word 'rim' had to be then added to his vocabulary and also a description of the rim and how to fit it in production and when to change it when it wore out.

To be certain, the Hebrew language has changed over the periods of recorded time as they were influenced by the nations they conquered and by the nations that conquered them. *Quote: 'And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; Children in whom was no blemish, but well favoured, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.'*¹⁵ We see by the quoted passage from the Bible that even though the Hebrews had favour and were skillful in all wisdom and understanding science, the Babylonian captivity changed their language forever. These and other changes have brought much confusion to a modern inquisitive world looking back to find the root meanings, and ultimately the foundational truths of important subjects, such as the Name of the Father.

To eliminate the confusion caused by the Semitic languages of today, we note. Since the time of Shem and Abraham,¹⁶ the pure language of *Palaeo*¹⁷-Hebrew has had many vowel insertions into it by the captors of the Hebrew people. After six B.C. the pure Semitic *Palaeo-Hebrew*,¹⁸ the language given from G-d to Adam and passed on to Shem by Methuselah ceased from being spoken or written. Today we have very few remaining scrolls or fragments written in the original *Palaeo*, which is to say, ancient Hebrew Square Letters, that have no vowel points or marks. The weakening of pure language by dilution did not just happen without a reason. Man did not move closer to G-d as his language changed, but farther away,¹⁹ until the time of the reformation.

The ancient Hebrew was a Poly-phonic language, that is, a multi tone language similar to the changing tones of modern Chinese Mandarin. Each consonant was a complete word, or picture having many meanings, depending upon how it was sounded in pronunciation. Today, with our expanded alphabet, each word has it's own meaning with complex combinations of vowels and consonants. It is next to impossible, even for the most astute linguists of today to fully understand and speak properly the many meanings of yesterdays *Palaeo-HEBREW*. The utterances that are

¹⁴ Acts 4:12.

¹⁵ Daniel 1:2-4.

¹⁶ Daniel 1:1-4.

¹⁷ *Palaeo*, paleography, i.e., Ancient, to write. The science of ancient handwriting acquired from study of surviving examples.

¹⁸ *Ibid*, Moses Maimonides, Guide for the Perplexed

¹⁹ There became no remedy for Israel, 2 Chronicles 36:16.

required to produce the purer meanings of the scriptures are rarely spoken by scholars today.²⁰

Recently, the original scroll of Isaiah was found²¹ between several thousand Scrolls and fragments in the Qumran Caves. This writing of G-d's words through Isaiah, was in the Ancient Square Letter Hebrew Language. By comparisons made with today's computer technology, we have great comfort and assurance of scriptural integrity. Believers everywhere who use the Masoretic Hebrew text and the English King James 1611AV and the English Oxford 1881RV can rest assured that they are reading the most purest of translations.

When we look at the remaining, most ancient copies of scripture writings, we see many *Palaeo-Hebrew* Square letters without vowel marks. In portions of texts like, prophetic and doctrinal truths, the deeper meanings are hidden, only to be revealed by the Spirit. They are not open to the eyes or understanding of those who would want to accidentally or willingly destroy G-d's redemptive message to man. The Bible clearly states that the gates of hell shall not prevail and that certain things are hid from the wise and the prudent.

At that time YAHSHUA (or Jesus) answered and said, I thank thee, O Father, L-rd of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. (Matthew 11:25)

How G-d protects His Word and its important meanings to all generations can be seen as follows. We find the alphabetical "yh" or Hebrew square letter *yod hay* "יה" within the Tetragrammaton (יהוה). Today we know it contains the mystical hidden name of G-d, because it was revealed by the Angel of G-d at the approach of Messiah, just as the scripture stated. Man has polluted sections of G-d's ancient writings by trying to open the Tetragrammaton, and inserting fictitious names in its place prior to G-d's prescribed time. Man failed to insert His true name.

With the development of the Semitic languages,²² eventually coming to Greek, Latin, English and Spanish to name a few, insertions such as, 'J, I, Jah, Jhh, Jahh, Yew, e, o, a and w' became common, thus altering names and meanings. Scribes and interpreters have changed them, some for their own evil advantage, and some so that phrases and words would be in accordance to modern man's thinking, humanism. Man cannot please G-d with his intellect, for we read in scripture that the carnal mind is enmity against G-d,²³ that is, it causes division. G-d's ways and thoughts are higher than mans, and by the intellect man cannot perceive G-d. If the only way man could understand G-d's will for their life was through intellect, then G-d would be unjust. The poor and un-educated peoples of our world would have no hope in this life and no saviour to bring them into the next.

Fictitious names, that is, names not given to man from G-d, give no honour to the Father. When they are used in worship, we are not truly calling on, or praising the one true G-d of heaven by His name. Bowing our knee to a sovereign with respect, requires us to at least know his name. It is like the strange fire or incense offered unto G-d by Nadab which He refused.²⁴ **Man can only come close to G-d by His prescribed manner, the fruit of our lips must be acceptable,**²⁵ if we want to glorify Him. "All of the names derived by the practice of vowel insertion are incorrect, unless they are approved by the author of scripture, the Spirit of G-d."²⁶ The practice of inserting uninspired letters into scriptures with the thought to open them up to the understanding of man, by man, has always led to unacceptable worship. Our beloved Apostle Paul penned, by inspiration from G-d his response to men who

²⁰Ibid, Maimonides, Guide for the Perplexed, Page 90.

²¹ The discovery of the scrolls began in 1947. The scroll of Isaiah was written on 17 sheets parchment sewn together end-to-end, making a scroll 24 feet long and 10.2 inches high. It was written in an early form of square letters, *PALAEO-HEBREW*. Page 329, Archaeological Supplement, by G. Frederick Owen, D.D., Ed.D. B.B. Kirkbride Bible Co., Copyright 1908 by Frank Charles Thompson.

²² See table #1 on page 9.

²³ Romans 8:7.

²⁴ Lev. 10:1-3.

²⁵ Eph. 5:1-10.

²⁶ 1 Cor. 2:16.

form words and names, misleading many.

“Howbeit we speak wisdom among the perfect: yet a wisdom not of this world, nor of the rulers of this world, which are coming to nought, but we speak G-d’s wisdom in a mystery, even the wisdom that hath been hidden, which G-d foreordained before the worlds unto our glory: which none of the rulers of this world knoweth: for had they known it, they would not have crucified the L-rd of Glory: but as it is written, things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things G-d prepared for them that love Him. But unto us G-d revealed them through the Spirit.”²⁷

We continue with this important subject by showing a chart (SEE TABLE #1) on page 8, the lineage of the language of Shem, called the Semitic tongue till modern times. You will note the Square Letter *Palaeo-Hebrew* language stopped in six B.C. From the earliest period of the existence of a literature among the Hebrew people to B.C. 600, the Hebrew language continued singularly exempt from change,²⁸ almost 4,000 years. Then came the Living Word in flesh.²⁹

Therefore wait ye upon me, saith the L-RD, until the day that I rise up to the prey: for my determination [is] to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, [even] all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the L-RD, to serve him with one consent.”³⁰

The Language ordinarily called Aramaic is a dialect of the great *SHEMITIC* family, deriving its name from the district over which it was spoken, Aram = the high or hill country (as Canaan = the low country). In general practice, Aram was divided into Eastern and Western. The dialects of these two districts were severally called Chaldaic and Syriac. The Eastern boundary of the *SEMITIC* language is obscure: but this much may be safely assumed, that this family had its earliest settlement on the upper basin of the Tigris, from which extensions were doubtless made to the south. The earliest extant fragments are the well-known ones to be found at Dan. 2:4-7, 28; Ezra. 4:6-8, 18, 7:12-26; Jer. 10:11. The Christian, or ecclesiastical Aramaic that is ordinarily know as Syriac, is the language of early Christianity, just as Hebrew and Arabic, respectively, are the languages of the Jewish religion and Muhammadanism.³¹

²⁷ 1 Cor. 2:6-10, 1881 RV.

²⁸ P. 640, Dictionary of the Bible by William Smith, LL.D., HARTFORD, J. B. BURR & COMPANY, 1868.

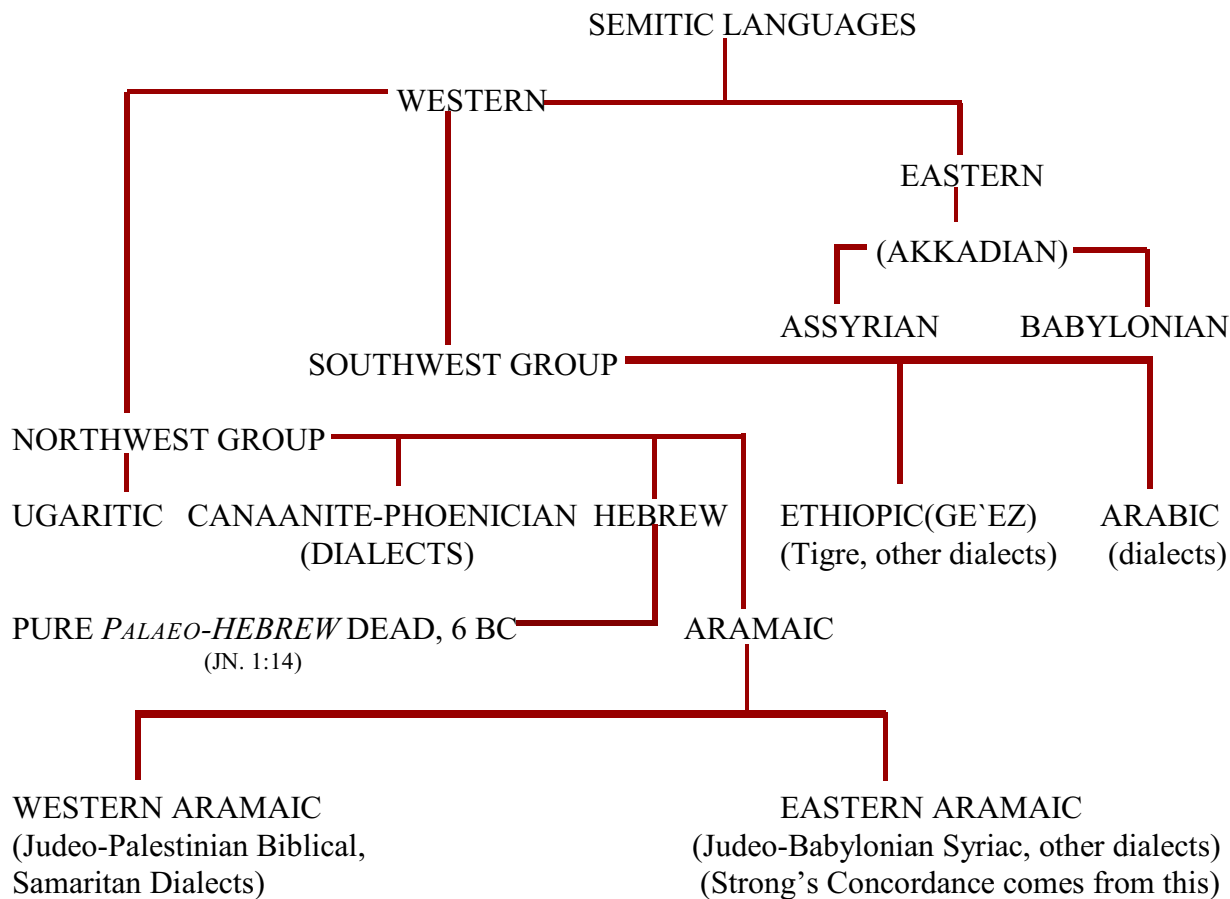
²⁹ John 1:1-18.

³⁰ Zephaniah 3:8-9.

³¹ P. 640, Dictionary of the Bible by William Smith.

TABLE #1 ³²

SHEM, PURE *PALAEO-HEBREW*
CHART OF THE SEMITIC LANGUAGES AFTER SHEM
 (MAIN DISTRIBUTION)



The study of Hebrew genealogies shows that between Adam and Shem there is only one man, Methuselah. Shem, being Melchizedek,³³ had to speak pure *PALAEO-HEBREW*. When we look at the remnants of the Ancient *PALAEO-HEBREW* letters we see that there are no vowels, and there are no spaces between the letters. When spoken, it was a guttural or laryngeal³⁴ language with polyphonic sounds. The term Semitic comes from the fact that all Semitic languages came out from Shem's pure *PALAEO-HEBREW*. There have been many attempts in recorded history to destroy G-d's Word which was originally given to Adam. During the captivity of Judah and Benjamin, by the Babylonians, the pure writings of Hebrew Scripture were changed with the insertions of Phoenician vowels producing foreign words.³⁵

During the time of Jesus, Aramaic was the daily language of the Jews living in Judea. The paraphrases of the Hebrew Scriptures called the Targum* are in Aramaic. Jesus Himself would likely have spoken in Aramaic. Dialects of the language survive to this day in the Middle East. Recently I was privileged to learn there exists today an original

³² Biblical Hebrew, Step by Step, Volume 1, second edition Page 7. Baker House Books, ISBN #0-8010-6041-9

³³ See, Dr. David Kiner's paper, Without beginning of days.

³⁴ Biblical Hebrew, Written by Menahem Mansoor, Baker USA, Isbn #0-8010-6041-9, P.6.

³⁵ Daniel 1:1-4.

copy of the New Testament in Aramaic.³⁶ The Atlas of the Bible, written and published by Thomas Nelson & Sons confirms my belief. The Apostles who followed Yahshua, thought that the gospel was only for the Jews.³⁷ They would not have written their inspired thoughts in Hellenised Greek,³⁸ a very complex language, and not the language of The Father. Today, many Jewish Rabbis³⁹ are accepting the Messiah, Yahshua. This would have been very difficult for them had not the Apostle Paul wrote the arguments of reformation and belief by faith in the Messiah, Yahshua. Paul was of the law blameless, having been taught the Tanach by Gamaliel,⁴⁰ a highly acclaimed Rabbi in Jewish history.

***Targum** is an Ancient Aramaic paraphrase of the Hebrew Bible. It became customary in synagogues to follow the reading of the Torah* with an Aramaic interpretation, Aramaic being the daily language. Originally the *Targumim* was oral. Of the many surviving Targumims', Targum Onkelos (on the Torah), Targum Jonathan (Prophets) and Targum Pseudo-Jonathan (Torah) are the best known, Onkelos adhering the closest to the original text.

Septuagint is a Greek translation of the Tanach made in the third and second centuries B.C.E. The name "Septuagint" derives from a legend that 72 elders traveled from Jerusalem to Alexandria in Egypt to translate the Bible ("sept-" being a Greek prefix meaning "seven"). The accuracy and style of the translation are variable. The Septuagint was the Bible for countless Jews in the Diaspora by the last decades of the Second Commonwealth. Its significance in Messianic prophesies is that it shows the common understanding of the Messianic passages in the centuries preceding the time of Jesus.

Tanach is the Hebrew Bible. The word is an acronym for The Torah (Law), Nevi'im (Prophets) and Ketuvim (Writings), the three traditional divisions of the Hebrew Scriptures.

Pentateuch is the five books of Moses, which comprise the first division of the Hebrew Scriptures. Usually translated "law," a better rendition would be "teaching."

Masoretic text was written between 500-1000 C.E. A group of scribes called the Macerates worked on the Hebrew text of the Bible transcribing, adding vowels and making countless notes about details of the text. Their product is the standard Hebrew Bible used today. On the whole, the Masoretic text is the closest we can approach to the original writings. The Masoretic manuscript tradition was handed down from generation to generation faithfully.

Much more could be said to describe the numerous translations, copies and writings that are present in the world today. Of These many writings, some contradict the other leaving the halfhearted searcher of the truth confounded and giving up in despair, yet the Bible states, "Heaven and Earth shall pass away, But My Word shall never pass away."⁴¹ The promises of G-d may be obscured somewhat by modern renderings of Scripture, but they remain, ready to be revealed to the seeking soul. There is and always has been only one true way to find the true G-d. It must be with all your Heart and Soul. ***But if from thence thou shalt seek the L-RD thy G-d, thou shalt find [him], if thou seek him with all thy heart and with all thy soul.***⁴²

Believers lose direction and purpose if they cease to walk closely with G-d. His Word must be allowed to govern our daily lives. G-d's ways are higher and rewarding to those who practice His will in their lives. Properly applied, decisions today, turn out sound tomorrow when they are based on Proven Biblical Principles. A close walk

³⁶ Copy is in the hands of the, Scripture Research Association, P.O. Box 988, College Park, Maryland 20740.

³⁷ Acts 10.

³⁸ This statement is clarified in chapter 12.

³⁹ A confirmed Heb_Roots Internet report in May of 1997, advised that 40 Orthodox Rabbis in Jerusalem converted in 1995.

⁴⁰ Acts 22:3

⁴¹ Mt. 24:35

⁴² De. 4:29.

with G-d brings new light daily as we “do” His word. The Father of lights gives Light [wisdom] to deal with the complex issues of our modern world.

Spiritually speaking, when we walk in varying degrees of darkness, we have been conquered by that degree of darkness. The Messiah stated, *“the light of the body is the eye: if therefore thine eye be single, that is, your heart and mind set on G-d, thy whole body shall be full of light, that is, your deeds will be accepted by G-d.”*

⁴³ Our mind becomes unstable, double minded and uncertain in the sense of wanting to walk toward more light when we become set in our ways. **It is amazing how the familiarity of our surroundings will make us defensive when confronted by the unknown.** The position one finds them self in without even knowing it is, they are stuck in a Paradigm, that is, ideal or pattern. For the most part we are certainly creatures of habit, not willing to change our darkness into light, until a threatening occurrence jolts us to the realization of our condition.

Quote. “A person must have the wisdom... to know why he or she is and why they exist. They must look back on their life, and realize where they are going.” Both man and nature have purpose, because they were created by a purposeful Being. We call this Being G-d. It is impossible to imagine the world as having purpose without a Creator. Without G-d, the universe would be purposeless and human existence pointless. All life would be completely without meaning or hope. **In a world without purpose, there can be neither good nor evil, since both of these concepts imply purpose.** That which is good is in accordance to G-d’s purpose and that which is evil is not in accordance to G-d’s intended purpose. Without a belief in some ultimate purpose, all values become completely subjective, subject to the whim of the individual. Morality becomes a matter of convenience, to be discarded when it does not serve one’s immediate goal. One’s philosophy of life can simply be, “If you can get away with it, do it.” **IF THEIR IS NO G-D, THERE IS NO PURPOSE.**⁴⁴ *End of quote.*

Satan in his dealings with man comes to kill and destroy, that is, to remove all hope and sense of direction by completely surrounding his prey with darkness removing purpose. He can bring us to the point, that depression, despair, paranoia and even suicidal tendencies can set in and consume our mind. We can learn about what happens in the heart and soul from satan’s devices by the following actual example; When a nation is conquered, the most important thing required to control the people, is to implant new thoughts and philosophy into the younger generations, and to eradicate, or destroy the wise of that culture. This was of old and still is the practice in our modern time. During the unsuccessful suppression of Grenada, Fidel Castro and his communist cohorts killed rulers, educators, and preachers. Destroyed whole libraries, and all records of the nations past. (This policy, is like emptying a fish bowl and killing all the fish you don't like as the bowl empties. It is often called, "genocide or scorched earth policy.") It is used to totally subdue and render a nation subservient to the will and philosophy of its conquerors. Satan employs these tactics when dealing with individuals. Thank G-d for His mercy through His name. When we call on that name with confidence and praise, G-d’s power is en-throned upon our situation and help is on it’s way, returning purpose and direction. The name of the L-rd is a strong tower from the enemy.⁴⁵

The way of the slothful [man is] as an hedge of thorns: but the way of the righteous [is] made plain. A wise son maketh a glad father: but a foolish man despiseth his mother. Folly [is] joy to [him that is] destitute of wisdom: but a man of understanding walketh uprightly. Without counsel purposes are disappointed: but in the multitude of counselors they are established.⁴⁶

We of course could look into many sources, even Eastern Religions for an answer to the question of what is the Name Of The Father, for some say that there are many gods. However, their divine power has never been manifested in creation or the guidance of man. *“Thus saith the L-rd the King of Israel, and his redeemer the L-rd of hosts; I am the first, and I am the last; and beside me there is no G-d. And who, as I, shall call, and shall declare*

⁴³ Matthew 6:22.

⁴⁴ Ibid, The Infinite Light, A book about G-d. Aryeh Kaplan page 8.

⁴⁵ Psalms 61:3.

⁴⁶ Proverbs 15:19-22.

it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? Ye are even my witnesses, that is, our conscience causes us to perform His law without knowing it. Is there a G-d beside me? Yea, there is no G-d; I know not any.” **For the purpose of this study we are looking into the Hebrew Writings which declare the claims of the G-d of Abraham, Isaac and Jacob. The G-d who boasts, “Is there a G-d beside me? Yea, there is no G-d; I know not any.”**⁴⁷

His manifested power delivered the children of Israel from the bondage of Egypt by many signs and wonders. He has also demonstrated His omnipotent power by His ability to keep His people as a Sovereign Nation for the past several thousand years. Other societies have risen and fallen, through trusting in their false gods and idols. We pray, as you read through this writing, your understanding will be opened by His Spirit to know Him, The True Father of creation by His Name, that you may fulfill the scriptures.

We find in scripture that Moses asked a question of El Shaddai, the G-d of Abraham, Isaac and Jacob; **“what is your name so that I may say who sent me?”**

Our intention, by use of Ancient Scriptures and Historical Evidence, is to establish without doubt, in your heart, G-d’s name. Faith must be working in our hearts when we call on the Name of The Father. The scriptures proclaim, *“without faith it is impossible to please Him,”*⁴⁸ therefore the Spirit of G-d will not come into our life if we call on His name without being fully persuaded that it is the name of G-d.

Many people are name droppers, like the sons of the Chief Jewish Priest Skeva⁴⁹. These seven sons mentioned a name to invoke power to try and subdue a man who was possessed by a devil and were physically overcome by the evil man because they didn't know Him who’s name they called. They had no authority to speak the name or to receive the benefits by association with the name. *“All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and [he] to whomsoever the Son will reveal [him].”*⁵⁰

The prophet Isaiah spoke and penned the words of Almighty G-d in chapter 62, verses 1-2 when He said; *“For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp [that] burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the L-RD shall name.”*

Oh, I want to know the name of the L-rd, for the scripture declares; ***And it shall come to pass, [that] whosoever shall call on the name of the L-rd shall be saved.***⁵¹

John M. Strome, Th.D.,

⁴⁷ Isaiah 44:6-8.

⁴⁸ Hebrews 10:3.

⁴⁹ Acts 19:13-16.

⁵⁰ Mat. 11:27.

⁵¹ Acts 2:21.

CHAPTER #1

ONOMASTICS AND BIBLICAL NAMES

THE SCIENCE OF ONOMASTICS

Names have Categories. They call the science that studies names, in all their aspects, onomastics. This means, to study the origin and history of proper names. The subject of this science is broad because almost everything can have a name. Studying names, theoretically, encompasses all languages, all geographical and cultural regions, and all historical epochs, that is, all periods of time. For practical purposes, some divisions of the subject are necessary: e.g., by language (as the study of Kiowa or Provencal names) or by geographical, historical, or similar partitions.

As languages developed, names developed also. Viz., Seth was called, “Son of Adam,” and only had one identity, Seth. Today we would say Seth Adamson, maintaining the identity of the father, for we believe today that the son is a reflection of the parents, more than himself. Seth however, carried his own identity. The name Seth means, “compensation,” that is, given by G-d because Abel was taken. The name Adam means, “red man,” pertaining to “man,” that is, the offspring of G-d placed in flesh and made alive by water and blood.

The purpose of presenting this study on the Name of The Father, is to be absolutely certain we know His name. The Bible is precise; **“...for there is none other name under heaven given among men, whereby we must be saved.”**⁵² Today people use many names to try and define their understanding of G-d, but most pertain to G-d’s actions, for I believe man want to live forever. Yet, most agree, only One Divine Creator exists.

THE SPELLING OF BIBLICAL NAMES ⁵³

“Quote” **Our modern languages show little uniformity in the spelling of Biblical Names** for the obvious reason, that, in many cases they habitually attach different sound-values to any given letter of the Latin Alphabet. To Mention only two examples, the letter *u* has various values in our Western idioms, and there are three ways of representing the unvoiced guttural occlusive: *c*, *k*, *q*.

These divergences are already very marked between related languages, such as Greek, Latin, and the Western languages. They become even more serious when we are obliged to write down the sounds of a non-Indo-European language such as Hebrew, the language of the Bible, which belongs to the Semitic group. The alphabets of the Semitic languages contain only consonants, the vowels being indicated by various diacritics. Hebrew has a total of twenty-two consonants, including, unfortunately, several which are polyphonic. There are, for example, only three letters to represent four distinct sibilants {*sounded with a hissing sound*}. Arabic, with its twenty-eight consonant signs, is much better equipped to represent the wide variety of sounds which occur in Semitic speech.⁵⁴

To better acquaint the casual reader and student with the ancient Hebrew of Moses’ time, we show the original alphabet listing the twenty-two consonants given to Moses, almost five thousand years ago. By taking note of this alphabet and by comparative study of ancient Latin and Greek, developed from other branches of the Semitic tongue, we begin to see the dilemma of man in understanding correctly the Word of G-d by intellect. Only by His Spirit, the author of the letter, can we understand that which is not written by the written.

⁵³ P. 8, Atlas of the Bible, Thomas Nelson & Sons Ltd., London and Edinburgh. By W.F. Albright, Professor of Semitic Languages, Johns Hopkins University & H.H. Rowley, Professor of Hebrew Language and Literature, University of Manchester. Printed in the Netherlands in 1956.

⁵⁴ Biblical Hebrew, written by Menahem Mansoor, Baker publishing, ISBN: 0-8010-6041-9. Printed in the USA

THE HEBREW ALPHABET ⁵⁵

THERE ARE 22 CONSONANTS IN THE HEBREW ALPHABET.

	PRINTED FORM	NAME OF LETTER	TRANSLIT- ERATION	NUMERICAL VALUE
1.	א	áh-leph)	1
2.*	ב	beth	b	2
	בּ	veth	v	
3.*	ג	gée-mel	g	3
4.*	ד	dáh-leth	d	4
5.	ה	heh	h	5
6.	ו	vahv	v	6
7.	ז	záh-yin	z	7
8.	ח	heth	h	8
9.	ט	teht	t	9
10.	י	yodh	y	10
11.*	כ	kahf	k	20
	כּ	khahf	kh	
12.	ל	láh-med	l	30
13.	מ	mem	m	40
14.	נ	nun	n	50
15.	ס	sáh-mekh	s	60
16.	ע	áh-yin	(70
17.*	פ	peh	p	80
	פּ	feh	f	
18.	צ	tsáh-dee	s	90
19.	ק	kofh	q	100
20.	ר	rehsh	r	200
21.	ש	seen	s	300
	שׁ	sheen	š,sh	300
22.*	ת	taw	t	400

* See Note 5.

NOTES

- Each sign of the alphabet is also the initial letter of its corresponding Hebrew name; thus the fourth sign **ד**, **d** is also the initial of its own Hebrew name **dah-leth**.
- There are no capital letters in Hebrew.
- The printed forms are sometimes known as Square script or letters.
- Each Square Letter of the alphabet, whether printed or written, stands alone. Unlike English or Arabic writing, no square letters of the Hebrew alphabet are ever joined together.
- Six consonants, **ב**, **ג**, **ד**, **כ**, **פ**, **ת**, conveniently pronounced **BeGaD KeFaT**, may be used with or without a dot. This dot is called a dagesh. When these letters occur at the beginning of a word, they take a dagesh. There is hardly any difference retained today in the pronunciation of **ג** or **ד** with or without a dot. For the sake of clearer pronunciation, however, the other four square letters, **ב**, **כ**, **פ**, **ת**, with a dot, assume a hardened sound: **b**, **k**, **p**, **t**, respectively; whereas **ב**, **כ**, **פ**, **ת**, without a dot are soft: **v**, **kh** (like **ch** in the Scottish word **loch**), **f**, **th**, (as in **think**), respectively. In Modern Hebrew and in some universities and seminaries, both **ת** and **תּ** are pronounced like **t**.

⁵⁵ The Bible Hebrew listed, is as noted in the study book; "BIBLE HEBREW STEP-BY-STEP, Volume 1, Second Edition by Menahem Mansoor and dedicated to Professor Jacob Weingreen, Baker Book House, Grand Rapids, Michigan. Fifteenth printing, December 1994, ISBN: 0-8010-6041-9.

6. Five square letters when used at the end of words assume a special final form. They are sometimes known as final letters. Note that the lower horizontal lines of four of these consonants, כ, נ, צ, ז, terminate in a continuous downstroke: ך, ן, ם, ם.

REGULAR FORM	FINAL FORM
כ	ך
נ	ן
צ	ם
ז	ז
ז	ז

NOTE: In ancient *PALAEO-HEBREW* script, final forms did not exist.

7. Hebrew is read and written from right to left.
8. Each square letter in Hebrew has a numerical value as indicated in the right column of the list at the beginning of this lesson. **This usage is not biblical.** The earliest traces of it are found on Maccabean coins (about the second century B.C.) Numerical values are given here for reference only.

When European scholars wish to reproduce Semitic words in their own alphabet, they are obliged to resort to various expedients, that is, more impractical words. These are all inadequate, and, to make matters worse, they differ from country to country. In the case of Hebrew Names, the position has been greatly complicated by historical events and longstanding traditions. For Arabic names, the English system of transliteration, already adopted for the Dutch and French editions of this Atlas⁵⁶ has the advantage of brevity, that is, it is more terse or concise, and is therefore steadily gaining ground.

Four stages may be distinguished in the history of their graphic representation:

(A) In ancient Israel only the consonants were written down.

(B) The Greek-speaking Jews, such as the translators of the Septuagint and the authors of the New Testament, noticed **the Greek alphabet does not contain letters corresponding to all the Hebrew consonants. They therefore adopted the easiest solution, and omitted certain consonants completely.** They also introduced vowels corresponding to the Hebrew pronunciation of their own time. Finally, they added grammatical terminations designed to fit the words into declensional categories. These Hellenised⁵⁷ forms became the accepted usage of the early Latin Bible, written by St. Jerome for the Catholic church.

(C) Towards the ninth century A.D., certain rabbis (the Massoretes) provided the Hebrew text of the Bible with vowel points to indicate **what they believed** to have been the ancient Hebrew pronunciation.

(D) During the Reformation, many Protestant translators adhered as closely as possible to the Masoretic spelling, which was regarded as that of the original Hebrew text.

For example, in the name of Solomon's son, *rhb'm*, the second and fourth consonants (the latter represented here by the apostrophe) were very difficult to pronounce for speakers of Greek, and were omitted in writing. To write the Greek sound of Hebrew words, letters were introduced to represent the vowel sounds which they heard, and the Hellenised Jews therefore wrote, Roboam. A form which stands in the Gospel of St. Matthew (1:7) in the Greek and

⁵⁶ L.H. GROLLENBERG O.P., Atlas of the Bible. Translated and edited by Joyce M. H. Reid, B.A., Published by Thomas Nelson, Toronto Canada, 1956.

⁵⁷ Hellenist, that is, Grecian. See rivalry between them and the Hebrews in Acts 9:29. The name, according to its derivation, marks a class distinguished by peculiar habits, and not by descent. Dictionary of the Bible, by William Smith, Hartford. J.B. BURR & COMPANY, 1868, P.235.

also in the Authorized (King James) Version of the English Bible and in all Catholic Bibles. The Massorete, in accordance with their principles, wrote the vowels of this name as follows: a weak *e*, an *o* (same sign as for *a*), an *e* still weaker than the first, and an *a*, *Rehabeam* or *Rehobeam*, which becomes *Rehoboam* in the Protestant Old Testament. The Catholic Bibles, however, have the Hellenised form *Roboam* also in the Old Testament.

As a result of these historical developments, there is in certain countries so great a difference between the Protestant and Catholic translations that the names are often difficult to recognize. We find, for example, the variants Hezekiah and Ezechias, Ahaziah and Ochozias, Jesse and Isai, etc. Neither Protestants nor Catholics, however, have chosen a uniform system of transliteration.

G-d is restoring the pure language of praise, worship and servitude to those that truly love Him. He is doing this by the power of His Spirit, the Holy Ghost in us, so that we may please Him and shine as great lights in this last hour. We are anxiously awaiting the manifestation of His Kingdom of Peace and Righteousness on earth, the righteous rule of the Father for the one thousand-year millennial reign.

The intent of this book is not to delve into the future as outlined in scriptures not yet revealed, but to diligently search for that which is revealed to ensure we are worshiping the Father in spirit and in truth. Thus, *“The secret things belong unto the L-RD our G-d: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.”*⁵⁸

It is a mandate from The Father to know him by His Name and to openly declare our love for Him without reservation.⁵⁹ G-d [is] a Spirit: and they that worship him must worship [him] in spirit and in truth.⁶⁰

⁵⁸ Deuteronomy 29:29.

⁵⁹ Rev. 3:8-10; 14:11; 15:4; Ps. 38:2.

⁶⁰ John 4:24.

CHAPTER #2

IN THE BEGINNING, G-D⁶¹

The opening statement in the Mosaic Palaeo-Hebrew writings, “*in the beginning G-d,*” makes a very profound statement to man. It is not a mere statement telling of G-d’s beginning, but without question states to man that there is and always will be active manifestation of Divine Power. G-d existed before the manifestation of creation and He alone caused the physical to be created from the Spiritual. If we as individuals are to partake of the Divine Providential Care He promises us in His creation as noted in the writings of Moses, that is, to live our lives in peace and joy with a sound mind, and in the end see G-d’s eternal paradise, our beginning step must be to accept, “G-d is” through His witnesses to man. His Creation and His written Word make unbreakable statements of Omnipotent, Omniscient and Omnipresent fact, “G-d Is.”

From the text: “*Where is the wise? where is the scribe? where is the disputer of this world? hath not G-d made foolish the wisdom of this world? For after that in the wisdom of G-d the world by wisdom knew not G-d, it pleased G-d by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Messiah crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Messiah the power of G-d, and the wisdom of G-d. Because the foolishness of G-d is wiser than men; and the weakness of G-d is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But G-d hath chosen the foolish things of the world to confound the wise; and G-d hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath G-d chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.*”⁶²

SCIENCE NOW SUPPORTS THE SCRIPTURE

It is important to realize that until relatively recently, many scientific theories were based on not much more than educated guesswork and speculation. But now the situation has been radically improved. Certain branches of science--cosmology, geology, molecular biology, and others--have, for the first time, been placed on a firm footing and buttressed by extensive experimental data. Hard facts have yielded new understanding.⁶³

What are the implications of these new scientific discoveries for one who believes in God? Professor Aviezer,⁶⁴ author of a book called, “In The Beginning,” tackles the toughest challenge of all--to unravel line upon line the first chapter of the, Book of Genesis. By analyzing these biblical verses, it has been demonstrated that passage after passage can be understood in terms of the latest scientific discoveries. With the assistance of Professor Aviezer, it has been shown through investigation into every discipline that relates to the account of Creation given in Genesis, including cosmology, astronomy, geology, meteorology, biology, anthropology and archaeology, that current scientific evidence fits remarkably well with a literal interpretation of the text of Genesis.

When one focuses attention on the physical features of the universe from the secular point of view, it can only be regarded as a series of fortunate coincidences. But, for the religious believer, there is clear evidence of a grand design. Fresh and thought-provoking insights are presented.

Quote: ‘It is natural to ask whether we are witnessing a convergence toward “ultimate” scientific theories. While I personally would not wish to hazard a prediction, an affirmative answer is consistent with the following passage from Zohar, as amplified by the Vilna Gaon (for references, see H. Schimmel and A. Carmell eds.,

⁶¹ Ge. 1:1

⁶² 1 Corinthians 1:20-29.

⁶³ Professor Cyril Domb, FRS, formerly Clerk Maxwell Professor of Theoretical Physics, King’s College, University of London.

⁶⁴ In the Beginning, by Professor Nathan Aviezer, KATV Publishing House, ISBN # 0-88125-328-6.

Encounter, pp. 199-200). Commenting on the biblical phrase; “*the wellspring of the great deep burst forth and the floodgates of the heavens were opened*,”⁶⁵ the Zohar states that in the future, the gates of knowledge above, “*the heavens*” and the fountains of knowledge below, “*the great deep*” will be opened. The Vilna Gaon takes this passage to refer to the importance of science for the understanding of Torah.⁶⁶ *End of Quote*

It is instructive to quote a few statements made by the cosmologists who stand at the very head of their profession. Professor Stephen Hawking of the University of Cambridge writes: “The actual point of creation lies outside the scope of presently known laws of physics.”⁶⁷ Professor Alan Guth of the Massachusetts Institute of Technology and Professor Paul Steinhardt of the University of Pennsylvania write: “The instant of creation remains unexplained.”⁶⁸ Professor P.A.M. Dirac, Nobel Laureate from the University of Cambridge, writes: “It seems certain that there was a definite time of creation.”⁶⁹ The titles of two recent scientific books on cosmology are: *The Creation* by Professor Peter Atkins of the University of Oxford⁷⁰ and *The Left Hand of Creation* by Professor Joseph Silk of the University of California.⁷¹ And finally, a recent scientific article published in one of the foremost international journals of physics carries the following title: “Creation of the Universe from Nothing.”⁷²

The term “creation” has clearly left the private preserve of the biblical scholar and has entered the lexicon, that is, the proven explanations of science. Indeed, there can no longer be any meaningful scientific discussion of cosmology without Creation playing a leading role.⁷³ Since there is a creator, which implies purpose, we must then search to know our true purpose in His plan. A first step would be, to know His name, and to communicate with Him in a respectful manner.

The scripture given to us by G-d through Moses, as His secretary,⁷⁴ proclaims with majestic simplicity to man, “G-d Is.” In the entire Bible, you will not find a single philosophical argument for the existence of G-d. It is simply assumed. The Bible does not waste time trying to convince the atheist that he is wrong. He is considered a fool, too dull to understand, or too wicked to want to.⁷⁵ Man must believe that He Is through His witnesses. The two greatest witnesses given by Himself about Himself are His Word and His Creation. There will never be stronger witness’s given so convincingly that G-d is. *‘But without faith it is impossible to please Him: for he that cometh to G-d must believe that He “IS,” and that He is a rewarder of them that diligently seek Him.’*⁷⁶

The First Principle of seeking involves belief in the existence of G-d. There is a Being, perfect in every possible way, who is the ultimate Cause of all existence. All existence depends on Him and is derived from Him. The scripture proclaims in simplicity, ***“For in Him we live, and move, and have our being.”***⁷⁷

It is inconceivable that He not exist. If He did not exist, everything else would also cease to exist and nothing would remain.⁷⁸ The prophet speaks of this most lucidly when he says, ‘Do you not know? Have you not heard? Was it not told to you from the beginning? Do you not understand how the earth was founded? ...Lift up your eyes to the

⁶⁵ Genesis 7:11.

⁶⁶ Comments by, ‘Professor Cyril Domb, FRS

⁶⁷ S.W. Hawking and G.F.R. Ellis, *The Large Scale Structure of Space - Time* (Cambridge: At the University Press, 1973), p. 364.

⁶⁸ A.H. Guth and P.J. Steinhardt, *Scientific American*, vol. 250, May 1984, p. 102.

⁶⁹ P.A.M. Dirac, *Commentarii*, vol. 3, no. 24, 1972, p.2.

⁷⁰ P.W. Atkins, *The Creation* (Oxford: W.H. Freeman, 1981).

⁷¹ J.D. Barrow and J. Silk, *The Left Hand of Creation* (London: Heinemann, 1983).

⁷² A. Vilenkin, *Physics Letters*, vol. 117B, 1982, pp. 25-28.

⁷³ *In The Beginning*, Biblical Creation and Science, Nathan Aviezer, Page 14. ISBN #0-88125-328-6.

⁷⁴ 2 Peter 1:20-21.

⁷⁵ *Ibid*, *The Infinite light*, a book about G-d written by Aryeh Kaplan, p. 10.

⁷⁶ Hebrews 11:6.

⁷⁷ Acts 17:28

⁷⁸ Acts 17:24-30; Psalms 104:29-30. *The First Principle*. Maimonides’ Principles, *The Fundamentals of Jewish Faith* by Aryeh Kaplan. Copyright 1975 by Aryeh Kaplan, Produced by Olivestone Publishing Services, NY.

stars and see who has created them. He numbers them all like an army, He calls them all by name....'⁷⁹

Prior to Moses, G-d revealed Himself by the name "El Shaddai" only, being interpreted, "G-d Almighty." This revelation came to Abraham, and later it was passed to Isaac and Jacob.⁸⁰ Through this revelation, Abraham believed G-d and came out of the darkness of his time, the pagan worship of man made idols which were housed in the Ziggurat towers of ancient Mesopotamia. He proved in fact, that G-d did have the Almighty ability to deliver, sustain and protect him as he and his household left Babylon by faith to a land they did not know.

During the start of G-d's dealings with Abraham there was a man called Nimrod⁸¹ who had acquired dominion and ascendancy by conquest and by the terror he inspired. He was the builder of the Babylonian empire in the land of Mesopotamia which was also known as Shinar. Today it is called Iraq. By comparison, Nimrod had the same spirit as we see Saddam Hussain with.

Abraham, who lived in Mesopotamia, believed G-d when He said, 'He was Almighty,' and obeyed Him by faith, bringing salvation to himself and his household. Abraham needed only to know that G-d was able to overcome the powers of Babylon, therefore G-d revealed Himself as Almighty. Babel⁸² was built for the outrageous purposes of Nimrod and his followers. It gave them unity and strength to rebel against G-d in **their own name, the first sign of humanism**. The Assyrian name for Babel is "Gate of god."⁸³ The towers in Shinar were called Ziggurats, designed to wage war against G-d. During their building if a man died, no attention was given. If a brick broke, they wept and cried. Such colossal insolent impiety against G-d brought the moral catastrophe to man from G-d, the Diversity of Languages. Nimrod's insolence and power was broken and the results of diversity in tongue has been a source of misunderstanding, hostility and war ever since. (Steinhal)⁸⁴

The manifested, that is, things made know clearly, the witnesses of G-d Himself, give us many infallible proofs. An article interviewing the world renowned, Sir John Eccles, for his work in medicine, physiology, and one of the greatest pioneers in brain research stated.

QUOTE: "Science has gone too far in breaking down man's belief in his spiritual greatness and has given him the belief that he is merely an insignificant animal who has arisen by chance and necessity on an insignificant planet lost in the great cosmic immensity. But, this does not mean that religion and science are necessarily at odds. Max Planck, the great physicist, was a practicing Catholic. Albert Einstein believed in a G-d of the cosmos. Werner Heisenberg, the world famous physicist, also held religious views, though he was not a man who practiced religion. I myself, am a practicing Christian. To hold views such as mine about the mystery of existence, you don't have to be a religious person. The great philosopher of science, Sir Karl Popper, with whom I have written a book on this subject, holds similar beliefs--and he describes himself as an agnostic. Both of us recognize the great wonder of existence. **We believe in both a material world and a spiritual world.**" *End of Quotation.*⁸⁵

With the many witnesses man has today that G-d exists, we have three Palaeo Hebrew benchmarks given which address G-d by His Proper Name. Man throughout recorded history has attached many appellatives to these three witnesses, that is, the more G-d reveals of Himself by righteous deeds, man attaches a name to it. He tries to make the attribute a part of G-d. However, the more G-d helps man, the greater His Name becomes, but it does not change Him or His proper name. It only expands in meaning to encompass all of His greatness as He reveals His providential care to the hungry individual that will seek Him and walk with Him by faith. As my marriage with my

⁷⁹ Isaiah 40:21,26.

⁸⁰ Exodus 6:3.

⁸¹ Gen. 10:8-10

⁸² Gen. 11:4-6

⁸³ P.39 Pentateuch and Haftorah

⁸⁴ P.197 Pentateuch and Haftorah

⁸⁵ Excerpts from, "A conversation with Sir John Eccles," U.S. News & World Report, Inc., page 80, 1984.

beautiful wife progresses and we age gracefully together, our names do not change, but the meaning increases with fondness.

It is well known that all the names of G-d occurring in First Covenant Scripture are derived from His actions, except for His memorial forever, that is, His proper name. During the B.C. period, that is, before the Messiah came it was hidden in the Tetragrammaton.⁸⁶ There was no need for the name to be revealed, since G-d was not come in human form yet. The Tetragrammaton consists of four consonants, *yod, he, vau, he* and is very sacred. This grouping of four Palaeo Hebrew pictographs are applied exclusively to G-d, containing "*The nomen proprium*," that is, proper noun. All other names are common nouns, and are derived from actions. Even the name Adonay, "L-rd," which has been substituted for the Tetragrammaton to keep it from becoming common, due to the sacredness of His name contained in it, is derived from the appellative "lord"; comp. "The man who is the lord (adone) of the land spake roughly to us." (Gen. Xliii. 30)⁸⁷

When we learn to reverence and respect Him as our creator by faith, He begins to open to us His word, revealing more of Himself. G-d is a Spirit and may only be found and known with an honest heart, that is, seeking Him through His witnesses to believe that He is, and then communing with Him in prayer. When we experience G-d's presence, we soon come to know that there is no other G-d. If man could find G-d by intellect, then G-d would be unjust, for there are many illiterate people that would not have the hope of eternal life. For the most part, in the days of Yahshua, the Messiah, the majority of the people who believed on Him could not read or write.

The Christian Religious world has been confused by focusing on the physical more than the Spiritual, that is, trying to become perfect through study and research alone, and not heart felt prayer. It has caused them to build false doctrines or believe half truths, thus robbing them of the full blessings that come from knowing The Father. I mean to say, experiencing His overshadowing presence and His voice.⁸⁸

The seeking believer must seek Him with all their heart, and when we do, the eternal Word is empowered on our behalf for scripture says; "*He will be found of Thee*"⁸⁹. " ***Then said Yahshua to those Jews which believed on him, If ye continue in my word, [then] are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.***"⁹⁰

⁸⁶ See Chapter #5

⁸⁷ The guide for the Perplexed, Moses Maimonides, Page 90. Dover Publications, 1956, New York. Standard book #486-20351-4

⁸⁸ Jn 10:3-4.

⁸⁹ 1 Chronicles 28:9.

⁹⁰ John 8:31-32

CHAPTER #3

THE SHEMA

Highest among the passionate convictions instilled by the SHEMA in the Monotheistic believer, both Jew and Gentile, is that the day must dawn when all mankind will call upon the One G-d In truth. When all peoples will recognize that they are the children of One Father, G-d Almighty.

Nine hundred years ago, Rashi commented as follows on the six words of the SHEMA: ‘He Who now is our G-d, will yet be the ONE G-D OF THE WHOLE WORLD.’

It is written, *For then will I turn to the people a pure language, that they may all call upon the name of the L-RD, to serve him with one consent.*⁹¹ *And the L-RD shall be king over all the earth: in that day shall there be one L-RD, and his name one.*⁹²

The SHEMA⁹³

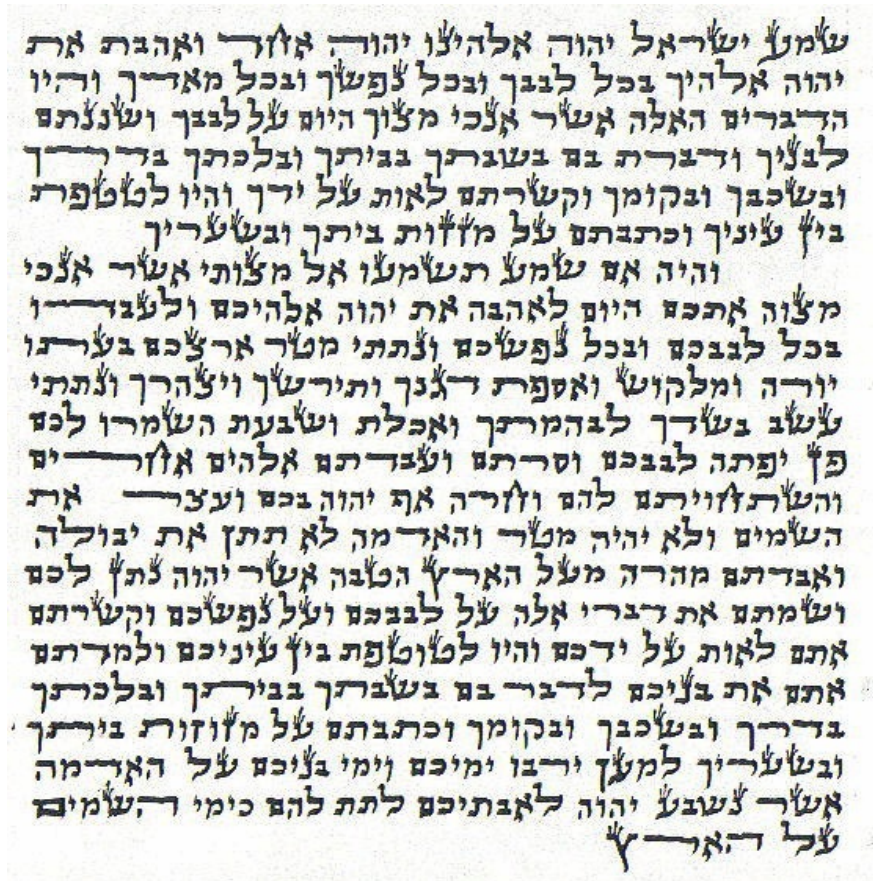
Hear, O Israel: The L-RD our G-d [is] one L-RD: And thou shalt love the L-RD thy G-d with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the L-RD your G-d, and to serve him with all your heart and with all your soul, That I will give [you] the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; And [then] the L-RD'S wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and [lest] ye perish quickly from off the good land which the L-RD giveth you. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: That your days may be multiplied, and the days of your children, in the land which the L-RD sware unto your fathers to give them, as the days of heaven upon the earth. And the L-RD spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribbon of blue: And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: That ye may remember, and do all my commandments, and be holy unto your G-d. I [am] the L-RD your G-d, which brought you out of the land of Egypt, to be your G-d: I [am] the L-RD your G-d.

⁹¹ Zeph 3:9.

⁹² Zech 14:9.

⁹³ SHEMA, De. 6:4-9; 11:13-21; Nu. 15:37-41

SHEMA, WRITTEN IN Palaeo HEBREW



שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד וְאַהֲבַת אֵת
 יְהוָה אֱלֹהֶיךָ בְּכָל לִבְּךָ וּבְכָל לְפֶשֶׁךְ וּבְכָל מְאֹדְךָ וְהָיוּ
 הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲצִיחַ מִצִּוַּת הַיּוֹם עַל לִבְּךָ וְשִׁנְתֶּם
 לְבָבְךָ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֹתְךָ בְּדֶרֶךְ
 וּבְשֹׁכֶבְךָ וּבְקוּמְךָ וְקִשְׁרָתָם לְאֹת עַל יָדְךָ וְהָיוּ לְטַפְּפֹת
 בֵּין עֵינֶיךָ וְכִתְּבָתָם עַל מַזְזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ
 וְהָיָה אִם שָׁמַעְתָּ מִשְׁמַעוֹ אֵל מִצְוֹתֵי אֲשֶׁר אֲצִיחַ
 מִצְוָה אֶתְּכֶם הַיּוֹם לֵאמֹר אֵת יְהוָה אֱלֹהֵיכֶם וּלְעַבְדוֹ
 בְּכָל לִבְבְּכֶם וּבְכָל לְפֶשֶׁכֶם וְצִתִּיתִי מִטָּר אֶרְצְכֶם בְּעֶרְוֹ
 יוֹרָה וּמִלְקוֹשׁ וְאֶסְפֹּת דָּגְנְךָ וְתִירְשֶׁךָ וְיִצְהַרְךָ וְצִתִּיתִי
 עֲשֹׁב בְּעֶדְךָ לְבַהֲמֹתֶךָ וְאֶכְלֵת וְשִׁבַּעַת הַשְּׂמִירוֹ לְכֶם
 פֶּן יִפְתָּה לִבְבְּכֶם וְסִרְתֶּם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים
 וְהִשְׁתַּחֲוִיתֶם לָהֶם וְזָרָה אֵף יְהוָה בְּכֶם וְעֲצֹר אֵת
 הַשְּׂמִימִים וְלֹא יִהְיֶה מִטָּר וְהִאֲדָמָה לֹא תִתֵּן אֵת יְבוּלָהּ
 וְאֶבְרַתָּם מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לְכֶם
 וְשָׁמַתָּ אֵת דְּבָרֵי אֱלֹהֵי עַל לִבְבְּכֶם וְעַל לְפֶשֶׁכֶם וְקִשְׁרֹתָם
 אֶתֶם לְאֹת עַל יָדְכֶם וְהָיוּ לְטַפְּפֹת בֵּין עֵינֵיכֶם וּלְמַדְרֹתָם
 אֶתֶם אֵת בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֹתְךָ
 בְּדֶרֶךְ וּבְשֹׁכֶבְךָ וּבְקוּמְךָ וְכִתְּבָתָם עַל מַזְזוֹת בֵּיתְךָ
 וּבִשְׁעָרֶיךָ לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה
 אֲשֶׁר נְשַׁבַּע יְהוָה לְאַבְתִּיכֶם לֵאמֹר לָתֵת לָהֶם כִּימֵי רַהֲמִימִם
 עַל הָאָרֶץ

The SHEMA, enshrines Judaism's greatest contribution to the religious thought of mankind. The first and greatest of all commandments; “*And thou shalt love the L-RD thy G-D with all thine heart,*”⁹⁴ is explained, “*with all thine heart*” to mean “*with all the powers of thine heart,*” that is, with all the powers of thy body, for they all have their origin in the heart. The sense of the entire passage is: make the knowledge of G-D the aim of all thy actions.⁹⁵

The SHEMA constitutes the primal confession of faith, the Holy G-d worshiped and proclaimed by Yisra'el, **Is One**. That He alone is G-d, Who was, is, and ever will be. That opening sentence of the SHEMA rightly occupies the central place in Jewish religious thought; for **every other Jewish belief turns upon it, all goes back to it; all flows from it**. This understanding is very important to mankind as a whole, for the Gentiles have been allowed to partake of the blessings given to the Hebrew.

⁹⁴ Deut. 6:5.

⁹⁵ Ibid. Maimonides, The guide for the perplexed. P. 55.

Positive Implications of the SHEMA⁹⁶

Brotherhood of Man: The belief in the unity of the Human Race is the natural corollary of the Unity of G-d, since the One G-d must be the G-d of the whole of humanity. It was and is impossible for polytheism to reach the conception of One Humanity. It could no more have written the tenth chapter of Genesis, which traces the descent of all the races of man to a common ancestry, than it could have written the first chapter of Genesis, which proclaims the One G-d as the Creator of the universe and all that is therein.

Through Hebrew monotheism alone, was it possible to teach the Brotherhood of Man. It was Hebrew monotheism which first declared, *'Thou shalt love thy neighbor as thyself', and 'The stranger that sojourneth with you shall be unto you as the homeborn among you, and thou shalt love him as thyself.'*⁹⁷ Man through the SHEMA learned to love, rather than kill and even eat his brother. The world turned from its barbaric ways, through the teaching of G-d's word, that man is from One G-d, his creator and therefore we are accountable to each other, to live according to the purpose of G-d, in one mind and in one accord.

Unity of the Universe: 'The conception of monotheism has been the basis of modern science, and of the modern world-view. Belief in the Unity of G-d opened the eyes of man to the unity of nature; 'that there is a unity and harmony in the structure of things, because of the unity of their Source' (L. Roth).

A noted scientist wrote: 'The One, Sole G-d conceived as the Supreme and Absolute Being who is the Source of all the moral aspirations of man--that conception of the Deity accustomed the human spirit to the idea of Reason underlying all things, and kindled in man the desire to learn that Reason.' (Dubois Raymond).

A.N. Whitehead declares: 'The conception of absolute cosmic regularity is monotheistic in origin. And every fresh discovery confirms the fact that in all Nature's infinite variety there is one single Principle at work; that there is one controlling Power, which in the words of our Adon Olam hymn--is of no beginning and no end, existing before all things formed, and remaining when all are gone' (Haffkine).

Unity of History: 'And this One G-d Judaism teaches--is the righteous and omnipotent Ruler of the Universe. In polytheism, it was practically impossible to arrive at the conception of a single Providence ruling the world by fixed laws; the multitude of divinities suggests the possibility of discord in the divine cosmos; and instils a sense of the capricious and incalculable in the unseen world' (Farnell).

Not so in Judaism: 'with its passionate belief in a Judge of all the earth, who can and will do right. As early as the days of the Second Temple, the idea of the Sovereignty of G-d was linked with the SHEMA. The Rabbis ordained that the words, *'Hear, Oh YISRA'EL, the L-RD is our G-d, the L-RD is One,'* should be immediately followed by, Blessed Be His Name, Whose glorious kingdom is forever and ever--the proclamation of the ultimate triumph of justice on earth. Jewish monotheism thus stresses the supremacy of the will of G-d for righteousness over the course of history: One will rules all to one end--the world as it ought to be' (Moore).

The Messianic Kingdom: The cardinal Jewish teaching of a living G-d who rules history has changed the heart and the whole outlook of humanity. Not only the hallowing of human life, but the hallowing of history flows from this doctrine of a Holy G-d, who is hallowed by righteousness. It is only the Jew, and those who have adopted the Scriptures we call old, and new covenants as their own, who see all events in nature and history as parts of one all embracing plan. We behold G-d's world as magnificent. We look forward to that sure triumph of justice in humanity on earth which men call the Kingdom of G-d during the Millennial.

⁹⁶ IBID. Pentateuch and Haftorah, Hertz.

⁹⁷ Lev. 19:18,34.

Highest among the implications of the SHEMA, which becomes the passionate conviction of the Monotheistic believer is that, the day must dawn when all mankind will call upon the One G-d. When all peoples will recognize that they are the children of ONE FATHER.

He who now is our G-d and is not yet recognized by the nations as their G-d, will yet be the one G-d of the whole world. As it is written;

*I will turn to the peoples a pure language, that they may all call upon the name of the L-RD, to serve HIM with one consent; And the L-RD shall be King over all the earth; in that day shall the L-RD be one, and HIS NAME ONE.*⁹⁸

⁹⁸ Zeph 3:9; Zech 14:9

CHAPTER #4

THERE CAN BE BUT ONE G-D, THE FATHER OF US ALL!

Throughout the ages of time, man has always looked to someone or something to worship, because he was made a living soul with choice, by a Spirit Being. When we read the statements of creation and then the fall of Adam through disobedience we understand the influence of the “evil spirit beings,” who were cast out of heaven with satan. Satan wanted, and desires today the worship (*I will ascend above the heights of the clouds; I will be like the most High*)⁹⁹ that belongs to the One True G-d of Creation. This attitude of pride, is personified in satan’s deciples and is causing the evil and iniquity we see in our world today.

One might ask, “why did G-d allow man to rebel against Him through the temptations of an evil spirit being?” We know by the scriptures that G-d created man in His own image, and He said, “*It is not good for man to live alone.*” G-d, a Spirit, who does not live physically on earth, knew from His own eternal existence that it was not good to live alone, that is, without appreciation or love in return from a being of free choice. The need in us to share the experiences of life together in an intimate way is an attribute that comes from G-d alone. The L-rd is looking also for a bride,¹⁰⁰ one that will be one with Him Forever. He therefore gave man the true test of love.

Looking at G-d’s created beings, we see that only man and the three arch angels had the power of choice. For G-d to have love in return he had to create and empower man with the power of choice. The power to obey with love or disobey with disregard. The purpose of G-d from the beginning was to have an eternal bride who could love Him without reservation. In the final closing moments of the New Testament writings we note the scripture ringing out; “*And they overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them.*”¹⁰¹

G-d created man! The scriptures state, “*he was fearfully and wonderfully made.*” This means that G-d deliberated and took a great amount of time and consideration to create a being with choice in His own spiritual image. He gave to this being the ability to respond to His call and the ability to reject the peace that only He could give. Man is a very complex being, created to live for eternity. When this complexity becomes subverted by the evil inclination, that is, to worship the creature more that the Creator, man finds himself groping in the darkness of turmoil so well known in our world. Yet, we continue in it, blinded by satan, never knowing the purpose of G-d.

Quote: The very thought of a purposeful created being like man implies good and evil. In a world without purpose, there can be neither good nor evil, since both of these concepts imply purpose. Without a belief in some ultimate purpose, all values become completely subjective, subject to the whim of the individual. Morality becomes a matter of convenience, to be discarded when it does not serve one’s convenience, to be discarded when it does not serve one’s immediate goal. One’s philosophy of life can simply be, “if you can get away with it, do it.”¹⁰²

Things that assist you to make the purpose of your home more beautiful and comfortable are good, and things like graffiti paint all over your home and burn holes in the carpets with cigarette butts is against the purpose of your home and are evil and wrong. The greatest personal challenge, and fulfillment in life is to find out G-d’s purpose in creating us. When we take on this challenge and seek Him with all our heart our life takes on awesome meaning with eternal rewards.

This evil being satan, who is the prince and power of the air [subconscious mind] is continually promoting

⁹⁹ Isaiah 14:14.

¹⁰⁰ 2 Corinthians 11:2.

¹⁰¹ Revelation 12:12-13a.

¹⁰² Ibid, The Infinite Light. Page 8-9.

diversions to cause praise, worship and servitude to be directed to himself. The imaginations of the mind which are now so well depicted in video, television and varying art forms are tools he uses to distract our attention from G-d our Father. The choice is ours on how we look at the influence of satan. If we love our Father more than the evil ways, which are appealing to our lower nature, then the bible states; *“Resist the devil and he will flee from you . . . For the eyes of the L-rd run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him. Be strong therefore, and let not your hands be weak: for your work shall be rewarded.”*¹⁰³

Satan's deceptive power to influence man's behavior is seen by his ability to manipulate the mind of men and women with such subtlety, man thinks he is right when he is actually doing the will of an evil being. This being cannot be our Father, for we see the results of his evil work by the destruction of so many lives. Remember, he is as a roaring lion, and not a lion. Therefore if we take heed to the writings of James we will, with patience, possess our souls. A roaring lion can get a cow through fright to jump out of a fenced in area of protection, so to, satan can get us to do terrible things by his roaring in our sub conscious mind with thoughts of lust, pride and possession. He causes the unsuspecting soul to jump out of their fence of safety, so to speak and to do many things by impulse he is later ashamed of. The bible calls it the spirit of lasciviousness, that is, uncontrolled emotions. Our fence of safety is G-d's eternal word. David said; *“Thy word have I hid in mine heart, that I might not sin against thee.”*¹⁰⁴

Quote: There can be but one Creator! He Himself is the Knower, the giver of Knowledge itself! The Creator unlike man is the same as His existence, One Essence, who created and inhabits eternity. He knows the creation because of Himself. Everything depends upon Him for its existence, and since He knows Himself, He therefore knows everything.¹⁰⁵

By study of the scriptures, we find they state, *"G-d is a jealous G-d" and "He will not give His praise to another," or "Is there a G-d beside Me, behold I know no other," or "Beside Me there is no other Savior, I know not any."* We can but come to one unquestionable understanding. There cannot be but the One G-d a Spirit, who is the One Savior and the One Creator of all things. We must be fully persuaded that all other gods worshiped are impostors and creations by a liar. The father of lies, satan himself works in the imaginations of mens minds, causing them to use their hands and talents to create ungodly hideous creatures. Beasts from wood, stone, and today, electronic multi-media are created by man by the influence of satan, who then causes the producer to worship the spirit made visible by his imagination. The Jews & Gentiles today who worship *"The True G-d"* make a sublime pronouncement of absolute monotheism. It is a declaration of war against all polytheism, the worship of man imagined deities, and paganism, the deification of any finite thing or being or natural force created by G-d.

Worship of the True G-d brings a revelation to us by His Spirit that scornfully rejects; the star-cults, the demon worship of Babylonia, the animal worship of Egypt, the nature worship of Greece, the Emperor worship of Rome, as well as the stone, tree, and serpent idolatries of other heathen religions with their human sacrifices, lustful rites, their barbarism and inhumanity. The Bible clearly states, *For in Him [not them] we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.*¹⁰⁶

¹⁰³ James 4:7; 2 Chr. 16:9;15:7.

¹⁰⁴ Psalms 119:11.

¹⁰⁵ Ibid. Pentateuch and Haftorah.

¹⁰⁶ Acts 17:28.

CHAPTER #5

𐤅𐤋, THE FIRST REPRESENTATION TO MAN

*P*alaeo-Hebrew, a pictographical square letter language like “𐤅𐤋,” is the type used in the Ancient Hebrew writings, and is read from right to left. When these two particular pictographs are converted to alphabetical Hebrew, it produces the word, “EL.” When spoken, the 𐤅=aleph, or “e” is silent. An authority on *Palaeo-Hebrew*, Rabbi Joseph Soliveitchik writes; EL means, Creator & Ruler of the Cosmos, G-d Almighty,¹⁰⁷ that is, G-d Omnipotent.

The term, “Almighty,” comes from the Hebrew name, *Shadday*.¹⁰⁸ Quote! ‘*Shadday* is derived from *day*, “enough;” compare, “For the stuff they had was sufficient” (*dayyam*, Exod. 36:7); the *shin* is equal to *asher*,¹⁰⁹ “which,” as in *she-kebar*, “which already” (Eccles. 2:16). The name *Shadday* or *Shaddai* therefore, signifies “he who is sufficient”; that is to say, He who is, does not require any other being for affecting the existence of what He created, or for its conservation. His existence is sufficient. In a similar manner the name *basin* implies “strength”; comp. “He was strong (*bason*) as the oaks” (Amos 2:9). The same is the case with “*rock*,” which is a homonym.¹¹⁰ It is, therefore, clear that all these names of G-d¹¹¹ are appellatives, or are applied to G-d by way of a homonym, that is to say, through an act or action, like *zur* and others. The only exception being the proper noun contained in the Tetragrammaton, the proper noun describing G-d’s simple, that is pure essence, which is not an appellative. It does not denote any attribute of G-d, nor does it imply anything except His existence. Absolute existence includes the idea of eternity, i.e., the necessity of existence.’ End of quotation.

The Father is the very L-RD of lords and G-D of gods who walked with Adam, telling him all he needed to know about Himself. Eve, while unprotected by Adam was led to believe a half truth, cunningly spoken by the serpent, that is to say, witchcraft or sorcery of satan, a subtle, cunning, sneaky and deceptive spirit beast.¹¹² By comparison, the pictographical square letter Lamed “𐤌,” which G-d used as His first representation to man, looks like an erect serpent in its original hand written form. The scripture, in the new covenant declares, ‘*satan can transform himself into an angel of light*’¹¹³ and deceive souls by speaking, or implanting thoughts into their minds that are half truths. The form that satan assumed was comfortable to Eve, for she had no difficulty talking with him. His subtlety and craftiness is likened unto witchcraft, the spirit of rebellion. Only the knowledge of what G-d says, hidden in our hearts, can expose the lies of satan. Throughout recorded history, many have been taken into captivity, that is the darkness of sin and despair for lack of knowledge. Quote: *My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.*¹¹⁴

In describing the use of (𐤌) Lamed, as the proper name of Deity, we must note that eL tends to be used in early poetry, especially, the early psalms of the Elohist Psalter, (e.g., Psalms 78 has six instances of the use of eL as a proper name of G-d.). In the quite late psalms throughout the Psalter, the usage of eL, presumably signalizes the revival of the use of eL which we find highly developed in Qumran and contemporary Jewish Literature.

¹⁰⁷ Man of Faith in a Modern World, P. 49. Reflections of the Rav, Volume Two, Adapted from the Lectures of Rabbi Joseph B. Soliveitchik by Abraham R. Besdin, KTAV Publishing House Inc., Hoboken, New Jersey 1989.

¹⁰⁸ See, Guide for the Perplexed by Maimonides, Page 95. Dover publication, New York. Standard book number: 486-20351-4.

¹⁰⁹ See, Ehyeh asher Ehyeh in Chapter 7, comments by Maimonides.

¹¹⁰ Ibid, see Maimonides, Guide for the Perplexed, chapter 16.

¹¹¹ Ibid, see Maimonides, Page 90. Discourse on appellatives “judge,” “almighty,” “righteous,” “gracious,” and “merciful.”

¹¹² Genesis 3:1

¹¹³ 2 Cor 11:13-15

¹¹⁴ Hosea 4:6.

The name, Dani'eL has the meaning, "G-d is my Judge." (1840 Daniye'l {daw-nee-yale'} in Ezekiel it is: Dani'eL {daw-nee-ale'} from 1835 and 410; n pr m, Daniel = "G-d is my judge.")

We have not dealt with the onomastics, that is, the study of the origin of the name Yisra'el (*meaning; G-d will prevail*) in this study.¹¹⁵ However, one or two generalizations should be made. The use of eL, both as a proper name of the G-d of Israel's existence, and its use in the post-exilic period. Thus, we find a curve of distribution of eL-names paralleling the general usage of the divine names in the literature of Yisra'el. In the intervening period of the first temple, the proper noun in the Tetragrammaton displaced eL as a proper name. Presumably the increasing sense of the sacredness of G-d and the fully conscious universalism of the post-exilic age converged to stimulate the revival of eL as the name of Israel's G-d and as a proper element in proper names.

As we look to the early writings by Moses, we note Ex. 6:1-3. "*And the L-RD said unto Moses: 'Now shalt thou see what I will do to Pharaoh; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.' And G-d spoke unto Moses, and said unto him: 'I am the L-RD; and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name יהוה, that is YHVH,*¹¹⁶ *I made Me not known to them.* (Scripture writing from the verbatim Hebrew Pentateuch and Haftorah, translated into English).

In the late literature of Yisra'el, only Isaiah, other than Job, makes extensive use of eL as a proper name for the G-d of Yisra'el. (see, e.g., Isa. 40:18; 43:10,12; 45:14).

We know that in ancient *Palaeo-Hebrew*, the square letter pictographical, or symbol that G-d gave to man was the consonant ל. This Lamed to the ancients, is like the empty Cross to the Messianic. When the ancients looked at the Lamed, "ל" lifted up¹¹⁷, that is, erect, it meant there was no plague or curse upon them. In their heart they thought of eL Shaddai as we the Messianic believers think of the Messiah. When we look at the Lamed, "ל" it appears to be an erect serpent. Even today, this erect serpent on a branch is the symbol used by the medical institutions of our societies. It is a symbol that says, you can find healing within.

EL, that is, the Ancient Hebrew letters, "אל" is the first true representation of eL Shaddai that brought to man's conscience thoughts of the living Creator. **It signified, "His Presence was there."**

ל IN THE SEMITIC WRITINGS

_____The Hebrew word "eL," is translated G-d in De. 6:4, the most important passage of scripture in the Bible, and the central theme of the SHEMA.¹¹⁸ It is the ancient non-vowel *Palaeo-Hebrew* characters "לֵאל," and denotes G-D, The Almighty, Creator and Moral Governor of the Universe. It emphasizes His Justice & Rulership. The existence of the Deity is throughout Scripture assumed. It is not a matter for argument or doubt that G-d exists, He is "THERE," The Almighty G-d.¹¹⁹

_____EL was used as a Proper Name among the Shemites. The discovery of the Ugaritic texts beginning in 1929 has removed any doubt that in the Canaanite pantheon (list of deities in a nations history), 'eL' was the proper name of the G-D *Par Excellence*, the head of the pantheon. While eL may be used as an appellative also, e.g., in such an expression as, eL Haddu, "the god Haddu," such usage is excessively rare. In mythic texts, in epic texts, in pantheon lists and temple records, eL is normally a proper name.

¹¹⁵ See Noth, IPN, 82-101.

¹¹⁶ See chapter five on this name.

¹¹⁷ Numbers 21:7-9; John 3:14.

¹¹⁸ See chapter 3 on the SHEMA.

¹¹⁹ P. 769, Ibid. Pentateuch and Haftorah, Hertz

That eL was the name of a particular Deity should have been clear¹²⁰ from the beginning. Let us look at the Hebrew spelling in the names of His people. Their names contain the meaning to them of their G-d eL.

HIS NAME IS eL

Strong's #8050

Sh@muw'el {sehm-oo-ale'} from the passive participle of 8085 and 410; n pr m, Samuel = "his name is eL"

eL IS MY LIGHT

Strong's #222

'Uwriy'el {oo-ree-ale'} from 217 and 410; n pr, Uriel = "(G-D) eL is my light"

eL IS MY FATHER

Strong's #22

'Abiy'el {ab-ee-ale'} from 1 and 410; n pr m Abi'el = "(G-D) eL is my father"

MY FATHER IS eL

Strong's #39

'Abiy'ma'el {ab-ee-maw-ale'} from 1 and else where unused (probably foreign) word; n pr m, Abima'el = "my father is eL (G-D). 1) son of Joktan, descendant of Shem.

HOUSE OF eL

Strong's #1008

Beyth-'eL {bayth-ale'} from 1004 and 410; n pr loc, Beth'el = "house of eL (G-d)".

eL WILL HEAR

Strong's #3458

Yishma 'el {yish-maw-ale'} from 8085 and 410; n pr, Ishma'el = "(G-d) eL will hear"

RAISED OF eL

Strong's #7055

Q@muw'el {kem-oo-ale'} from 6965 and 410; n pr m, Kemu'el = "raised of eL (G-d)".

A significant type and anti-type was given to me by the L-rd as I pursued the study of the names containing 'eL' in the bible. The truth of G-d was hid in their names, just as the truth of G-d today can be hid in our hearts by the Spirit of G-d. The Messiah comforted us by these words through the Apostle John, "*Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.*"¹²¹

"*He was in the world and the world was made by Him and the world knew Him not. Behold what manner of love the Father hath bestowed upon us, that we should be called children of G-d: and such we are. For this cause the world knoweth us not, because it knew Him not.*"¹²²

Moving to East Semitic. We find again, very ancient evidence that eL was the proper name of a Deity. eL

¹²⁰ Sakkunyaton,s "Phoenician theology" is preserved in fragments in Eusebius' Praeparatio Evangelico. SEMITIC Languages, Dr. Nelson's Library I.U.B.S. Parkersburg, W.V..

¹²¹ 1 John 3:1-3.

¹²² John 1:10; 1 John 3:1-2

appears often in Old Akkadian in the earliest sources without the case ending (exclusive of the predicate state), unambiguously the DIVINE NAME AND NOT AN APPELLATIVE. The forms, eLu and eLum are ambiguous, as are forms written logographically with Dingir. In Ugaritica (an ancient city in Syria), V, a new text has been published which applies to eL the familiar biblical epithet "*Eternal King*."

A similar epithet of eL is, "*King father of Years*," reminiscent of biblical "*Eternal Father*," and "*Ancient of Days*." See Isa. 9:5; Daniel 7:9; cf. Isa. 40:28. In the Proto-Sinaitic texts we find the title, 'eL du olam, and 'olam simply to mean, "The Eternal One," in the Arslan Tash Plaque.

Moses' knowledge that he was a Hebrew, came to him from his mother.¹²³ It had come through the generations by their oral traditions in tongues originating with Adam. Then to Seth, to Noah, to Shem and then to the Shemites (Shemite, the peoples originating in S.W. Asia). Then to Abraham, and thus to Yisra'el from Moses. When the Hebrew scribes began to copy the laws given to Moses, they used "uncial"--square like pictures from the examples on the tablets, and wrote from right to left leaving no spaces. Each square letter was a picture story within itself, expressing Hebrew vividness, conciseness, and simplicity. This *Palaeo-Hebrew* writing given by G-d made it impossible for other nations to know the G-d of Israel, except by teaching of the Levis until the age of the Babylonians, when their writing was perverted with vowels.¹²⁴

THE FIRST REPRESENTATIVE OF G-D IS 𐤅

During this century, followers of William Branham were taught a lie. It was said that the erect serpent, was a physical being, and literally seduced Eve physically, causing her to bear his child. Through this doctrinal error many souls have wrest, that is, have twisted, or caused the scriptures to mean things that they don't mean with a half-truth, bringing many to their spiritual destruction as he did Eve. It should not be hard to understand that satan being a fallen angel, that is, an evil spirit, having great perverted power was able to transform himself as physical messenger to deceive Eve. The Bible declares many angelic beings from time to time came and spake with man.

This damnable doctrine teaches that those who are of the lineage of Cain are eternally lost and those who are of the lineage of Seth are eternally saved. When we look into the genealogies of the Messiah, who came a Spotless Lamb,¹²⁵ we note by the scripture that there was sin by David in the Messiah's lineage. This alone makes erroneous and wrong the teachings like the one mentioned.

In Moses' day, in the wilderness, he lifted up the brazen serpent, the Lamed representing G-d's name. When looked upon by the afflicted people in faith, that is, as if they were looking at and calling on G-d Himself, the effects of the viper venom that attacked them was gone. When the people looked on this symbol, that is, a physical brass representation of G-d, the lamed "𐤅," held up, it reminded them of G-d's blessings to their fathers, Abraham, Isaac and Jacob before them. They cried out in their guttural throaty Hebrew voice the consonant sound of "eL," the name of G-d in their day, and the Spirit of G-d entered into that praise and healed them.

It was the form of a single Square Letter of Ancient *Palaeo-Hebrew* that the people looked on with faith, as if they were looking on G-d Himself. When they called on Him by His name, it brought His presence which corrected their situation. The meaning G-d had given them in "eL," meant, "eL Shaddai," that is "Almighty G-d," the "**All Sufficient Omnipotent One**."

THE VERY WORD YISRA'EL MEANS, "G-D PREVAILS"

¹²³ Exodus 2:7-11.

¹²⁴ Daniel 1:1-4.

¹²⁵ 2 Corinthians 5:21.

Strong's #3478

Yisra'el {yis-raw-ale'} from 8280 and 410; n pr, Yisra'el = "**G-d prevails**". 1) the second name for Jacob given to him by G-d after his wrestling with the angel at Peni'el. The very word Peni'el means, "Facing G-d."¹²⁶

There are other *Palaeo-Hebrew* pictographs for the English word G-d. Some writings came about the year 600BC when the Jews were in captivity by the Chaldeans. Pure ancient Abrahamic Hebrew has no vowels and therefore could not be readily translated into their captors language. It is at this time that many words including "eL" were added to and perverted.¹²⁷

¹²⁶ Genesis 32:30

¹²⁷ Dani'eL 1:4.

CHAPTER #6

יהוה, A TETRAGRAMMATON

Quote: ‘It is well known that all the names of G-d occurring in Scripture are derived from His actions, except one, namely, the proper noun contained in the Tetragrammaton. The Tetragrammaton consists of the four consonants “י” = yod, “ה” = hé, “ו” = vau, “ה” = hé. Being interpreted into English it means, “**I AM** that **I AM**”.

Quote: The first “I AM” is the name: I AM for ever--the Eternal; the second “I AM” denotes His activity in that capacity, viz., I AM with them and will liberate them from their bondage. i.e., I am He who is bound to exist, past and future both being the present to Me, and whose existence is absolute.¹²⁸ *End Quote.*

This name, “**I AM**” is applied exclusively to G-d, and is on that account called *Shem ha-meforash*, “The nomen proprium (proper noun).”¹²⁹ This Divine Name **I AM**,¹³⁰ repeated twice, is called by the Greeks as being a Tetragrammaton. A word the Greeks assign to a grouping of four consonants that cannot be properly spoken, or sounded in Greek, since it has no vowels. The word, Tetragrammaton simply means, 'Name of four letters'.

The Tetragrammaton is the distinct and exclusive designation of the Divine Being; whilst **His other names are common nouns, and are derived from actions**, to which some of our own are similar, as we have already explained. The name of G-d must be treated with reverence. It may not be uttered in vain or recited in a dirty place or when one is naked. There are many laws governing the use of G-d’s name written in the Torah. See Hebrew commentaries on Deut. 12:4 which states; “*Ye shall not do so unto the L-RD your G-D.*”

Commentary by Hertz, the late High Priest to the British Empire; “The Israelites were not, like the Canaanites, to worship G-d on the ‘high mountains, and under every green tree’, but were to do so in a Central Sanctuary, as stated in verse five of De. 12. Some Rabbis, however, connected verse five with the one immediately preceding, and deduced there from the prohibition to obliterate in any way the Divine Name in a scroll or book. In later ages, it became customary to bury disused Hebrew books, so as not to dispose of them in any way that would involve destroying some thing containing a Divine Name.”¹³¹ Verse 5; “*But unto the place which the L-RD your G-d shall choose out of all your tribes to put His name there, even unto His habitation shall ye seek, and thither thou shalt come.*”

Commentary by Baba Kamma: “To cheat a Gentile is even worse than cheating a Jew, for besides being a violation of the moral law, it brings Yisra’el’s religion into contempt, and desecrates the name of the G-d of Yisra’el.”¹³²

The High Priest of old uttered the sacred four letters, יהוה on the Day of Atonement during the Temple Service. Whereupon all the people fell on their faces and exclaimed, ‘Blessed be His Name whose glorious Kingdom is forever and ever.’¹³³

The Abrahamic Hebrew root of the Divine four letters, יהוה means '**TO BE**'; The English AV 1611 and the English Pentateuch and Haftorah translates the answer of G-d to Moses when he asked Him His Name as, **I AM**. This is not a mere philosophical statement by G-d, but it was active manifestation of divine power, “**I AM**.”

¹²⁸ Encyclopedia of Biblical Interpretation, a millennial anthology by Dr. Menachem M. Kasher. Translated under the editorship of Rabbi Dr. Harry Fredman, B.A., PH.D. American Biblical Encyclopedia Society, New York, page 104-105.

¹²⁹ Ibid, Maimonides, “The guide to the Perplexed.”

¹³⁰ Exodus 3:14-15 reveals that I Am is the memorial forever, the proper noun.

¹³¹ Ibid. Pentateuch & Haftorah, p. 800.

¹³² The wisdom of Yisra’el, an Anthology by Lewis Browne. Random House, N.Y. 1945. P. 193.

¹³³ Ibid. Pentateuch & Haftorah.

Ehyeh asher ehyeh

Hebrew Scribes render the four consonants known as the Tetragrammaton, *Ehyeh asher ehyeh* literally, I will be what I will be. The meaning however of both renderings is, **‘TO BE.’** It gives expression to the fact that He Was, He Is, and He Ever Will Be.¹³⁴

There was no need to communicate the Ineffable Name, that is, the name that could not be known until the angel of the L-rd revealed it to the Patriarchs; but it was communicated to Moses. “I appeared to Abraham, Isaac and Jacob, and was not known to them by My Ineffable Name of Yod He Vah He.”¹³⁵ --as I made Myself known to you.”

Though God loved the Patriarchs, who were even greater than the angels, with a greater and more perfect love than anyone else in the world at that time, He revealed His *Shem*, that is, *proper name* to none but Moses. . . , without disclosing the fullness of its meaning. This would only come through time as G-d was with Moses. I Will Be what I Will Be to My people. Thus it is written, “He made known His ways unto Moses.”¹³⁶

We to in our time can know what G-d will be for us and our children, by obeying Him. “*If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth;..*”¹³⁷ The name of the L-rd progressively takes on more meaning as we walk together down life’s perilous road, for He brings us through them all.

Quote: Maimonides commented on the YH by saying; ‘G-d taught Moses how to teach the Israelites, and how to establish amongst them the belief in the existence of Himself, namely, by saying ***Ehyeh asher Ehyeh***, a name derived from the verb *ha YAH* in the sense of “existing, or *I AM*,” for the verb *ha yah* denotes “to be,” and in Hebrew no difference is made between the verbs “to be” and “I AM.” **The principal point in this phrase is that the same word which denotes “I AM,” is repeated as an attribute.**

The word *asher*, “that,” corresponds to the Arabic, “*illadi* and *illati*,” and is an incomplete noun that must be completed by another noun; it may be considered as the subject of the predicate which follows. The first noun which is to be described is *Ehyeh*; the second, by which the first is described, is likewise *Ehyeh*, the identical word, as if to show that the object which is to be described and the attribute by which it is described are in this case necessarily identical. **This is, therefore, the expression of the idea that G-d exists, but not in the ordinary sense of the term; or, in other words, He is “The Existing Being Which Is The Existing Being,” that is to say, The Being Whose Existence Is Absolute.** The proof which he was to give consisted in demonstrating that there is a Being of absolute existence, that has never been and never will be without existence.’¹³⁸ *End of quote.*

PROPER NOUN

The proper noun, contained in the “YHVH,” “י ה ך ך” was so sacred, that in English language Bibles we see the word ‘L-RD,’ substituting YHVH 5488 times, and Adonai 5488 times in the Hebrew language Bibles. The opening of the Tetragrammaton’s four consonants, that is, its full meaning, could not be given until revealed by the mouth of the L-RD.¹³⁹ We will discuss the perverted attempts to open It in chapter 15. The ancient Hebrews revered the Divine Name written twice in the four square pictographical consonants ה ו ה ו. It was given to them by G-D, through their Patriarch Moses, and they did not tamper with it.

¹³⁴ Ibid. Pentateuch and Haftorah, page 215.

¹³⁵ Exodus 6:2.

¹³⁶ Psalms 103:7.

¹³⁷ John 14:15-17.

¹³⁸ Ibid, Guide for the Perplexed, Page 95.

¹³⁹ Isaiah 62:3.

Out of fear that the Divine Name would lose reverence if written or spoken to often, the name was never pronounced outside the Temple. Even within the Temple premises, it was only mentioned by the High Priest on Yom Kippur and by common priests while reciting the Priestly Benediction. Some authorities believe that the Tetragrammaton, YHWH, referred to a special appellation with many letters (twelve & forty-two), which was only rarely pronounced.¹⁴⁰ However, Maimonides writes, “how grievously has this subject been misunderstood! The Talmud brings forth the concept that the twelve letters and the forty-two letters present a divine name and that when mentioned with understanding, the person can attain to exalted ends, although it is stated that he who desires to obtain a knowledge of that name must be trained in the virtues named before. On the contrary, it is evident that all this preparation aims at a knowledge of Metaphysics, and includes ideas which constitute the ‘secrets of the law,’ as we have explained (chap. xxxv.).”¹⁴¹

Rabbi's agree, the first two consonants in the Tetragrammaton is a proper noun and the Divine Name. The true meaning would not be revealed until the coming of the Messiah and that His Name would be the Divine Revelation of the two pictographical consonants written twice to form a Tetragrammaton. The Messiah's Name could only be revealed by the Angel of G-d, invoking the Power of its meaning.¹⁴²

*For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her triumph go forth as brightness, And her salvation as a torch that burneth. And the nations shall see thy triumph, And all kings thy glory; **And thou shalt be called by a new name, Which the mouth of the L-RD shall mark out.** Thou shalt also be a crown of beauty in the hand of the L-RD, And a royal diadem in the open hand of thy G-d.*¹⁴³

The first time that we see "Adonai" used in scripture is in Ge. 2:4, "*These [are] the generations of the heavens and of the earth when they were created, in the day that the L-RD G-d made the earth and the heavens.*" This use of "Adonai" according to Ex 6:3 is incorrect, for we read in the Torah; "*And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of G-d Almighty, **but by my name ADONAI was I not known to them.***"¹⁴⁴

Throughout the ages satan, the enemy of G-d's people has been trying to circumvent their worship to G-d. Satan's tampering with G-d's Word today through man, has even taken on greater proportions. He knows that G-d's people can be destroyed for lack of knowledge.

On the preceding statement, Maimonides comments; "It is possible that in the *Palaeo-Hebrew* language, of which we have now but a slight knowledge, the Tetragrammaton, in the way it was pronounced, conveyed the meaning of 'absolute existence.' We are commanded that, in the sacerdotal blessing, the name of the L-rd should be pronounced as it is written in the form of the Tetragrammaton. It was not known to everyone how the name was to be pronounced. Wise men successively transmitted the pronunciation of the name; It occurred only once in seven years that the pronunciation was communicated to a distinguished disciple for the first time, to continue the correct pronunciation through the generations."¹⁴⁵

G-D DECLARES HIS OMNIPOTENCE!

The scripture reminds us in Isaiah 43:11 that **there is no other savior and that He rules His creation in perfect harmony without struggle.** His will, will be done.

Fear ye not, neither be afraid: have not I told thee from that time, and have declared [it]? ye [are] even my

¹⁴⁰ Talmud, The Steinsaltz Edition, 12/1989, Page 267.

¹⁴¹ Ibid, Maimonides, "the guide for the perplexed." Page 92 & 93.

¹⁴² Ibid. Pentateuch and Haftorah.

¹⁴³ Isaiah 62:1-3, Masoretic text, 1955 Edition by the Jewish Publication Society of America.

¹⁴⁴ Exodus 6:3, Ibid, Masoretic text.

¹⁴⁵ Ibid, Maimonides, "The Guide For the Perplexed."

witnesses. *Is there a G-d beside me? Yea, [there is] no G-d; I know not [any].*¹⁴⁶ G-d's declaration, "is there a G-d beside me" is geographical. **No god beside**, meaning, in front, beside or in back of me.

*For as much as [there is] none like unto Thee, O L-RD; thou [art] Great, and thy Name [is] Great in Might. Who would not fear Thee, O King of nations? For to Thee doth it appertain: for as much as among all the wise [men] of the nations, and in all their kingdoms, [there is] none like unto Thee. **But the L-RD (יהוה) [is] the True G-d, He [is] the Living G-d, and an everlasting King: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them, the gods that have not made the heavens and the earth, [even] they shall perish from the earth, and from under these heavens.***¹⁴⁷

*Ye [are] My witnesses, saith the L-RD, and My servant whom I have chosen: that ye may know and believe Me, and understand that **I [am] He**: before Me there was no G-d formed, neither shall there be after Me.*¹⁴⁸

The King James AV 1611, English Old Covenant scriptures substitute the Tetragrammaton with the English word "L-RD." The Hebrew Masoretic text when written in English, uses the word ADONAI in place of the Tetragrammaton. This substitution appears approximately 5488 times. Other uses of the word Lord and lord do not pertain to the Tetragrammaton and have meanings as follows.

lord = reference to men as master, governor etc. STRONGS #113 (Ge 18:12)

Lord = reference to men as king, ruler. STRONGS #1376 (Ge 27:37)

L-rd in the New Covenant (Testament) is usually translated "ALMIGHTY," written 657 times.

¹⁴⁶ Isaiah 44:8.

¹⁴⁷ Jeremiah 10:6-7,10-11.

¹⁴⁸ Isaiah 43:10.

CHAPTER #7

יהוה, HIS MEMORIAL FOREVER

Moses said unto G-d, Behold, [when] I come unto the children of Israel, and shall say unto them, the G-d of your fathers hath sent me unto you. They shall say to me, “*what [is] His name?*” What shall I say unto them?

... and He said, “*Thus shalt thou say unto the children of Israel, יהוה, that is, “I AM” hath sent me unto you. And G-d said moreover unto Moses, Thus shalt thou say unto the children of Israel, The **L-RD G-D** of your fathers, the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob, hath sent me unto you: **this [is] My name forever, and this [is] my memorial unto all generations.***”¹⁴⁹

Moses had run into the wilderness from Pharaoh, the ruler of Egypt under threat of death for trying to deliver Israel by his own strength. In the wilderness, G-d removed from Moses the pride of Egypt, to prepare his heart for the revelation of the G-d of his fathers, Abraham, Isaac and Jacob. He then would be meet for the masters use, that is, competent to receive higher understanding and wisdom to later lead G-d’s people out of Egypt. Moses met in the wilderness Jethro and his family, the way prepared for him by the Master to sustain his physical needs. When the time was right, during the tending of sheep of Jethro in the wilderness, on the back side of the dessert, Moses saw for the first time an active manifestation of Divine Power. Moses did not fear the strange sight of a bush not being consumed by the fire that surrounded it, for he very well knew the power of Pharaoh’s court through magicians like Jannes and Jambres.¹⁵⁰ He walked up to the strange phenomena with eyes fixed in awe upon it. Then the angel of the L-rd appeared to him in a flame of fire.¹⁵¹

Moses quickly was told, “*Draw not nigh hither; put off your shoes from off your feet, for the place whereon you stand is holy ground.*”¹⁵² The Hebrew Gemara comments: Put off your shoes from off your feet. Shoes may not be worn wherever the Shechinah appears. Joshua too was bidden, “Put off your shoe. . . for the place whereon you stand is holy” (Joshua 5:15). Similarly, the priests performed their duties in the Temple barefoot. Metaphorically, G-d is saying, “put of your strength and ability and come to me, the giver of strength and ability.”

Why did G-d choose the wilderness to reveal himself to Moses? Rabbi R. Johanan said, ‘because he foresaw that from the wilderness would come Israel’s ennoblement, as it says in the scripture, “*who is this that comes up out of the wilderness, etc.?*” (Song of Solomon 3:6) --their ennoblement came indeed from the wilderness; manna and quails from the wilderness; the Tabernacle from the wilderness; the Divine Presence from the wilderness; Priesthood and Kingship came from the wilderness; knowledge, understanding and the wisdom of their G-d came to them from the wilderness; and the clouds of Divine Glory came to them from the wilderness.’¹⁵³

This great admonition that the L-rd has preserved for us admonishes us to also seek our Father in the wilderness and not in the crowd. For the Psalmist says, “*Sing unto G-d, sing praises to his name: extol him that rideth upon the wilderness by his name YH, and rejoice before him. A father of the fatherless, and a judge of the widows, is G-d in his holy habitation. G-d setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land. O G-d, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah: The earth shook, the heavens also dropped at the presence of G-d: even Sinai itself was moved at the presence of G-d, the G-d of Israel.*”¹⁵⁴

¹⁴⁹ Exodus 3:14-15.

¹⁵⁰ Read about the magicians of Pharaoh’s court in 2 Timothy 3:8.

¹⁵¹ Exodus 3:1-2.

¹⁵² Exodus 3:5.

¹⁵³ Ibid, Encyclopedia of Biblical Interpretation, vol. VII, Page 78.

¹⁵⁴ Psalms 68:4-8, Masoretic text.

As curiosity drew Moses near, a voice spoke, seemingly out of the midst of the fire saying, “*Moses, take off your shoes, for you are standing on Holy Ground.*” Moses, obeyed the voice, for it spoke with authority. The L-rd spoke to Moses in Pure Palaeo-Hebrew, for it was the language which G-d had given to His people from the beginning, being transmitted from Adam, to the Patriarchs, then to Moses by his mother. Moses knew that it was G-d speaking to him out of the midst of the fiery bush, and he obeyed Him. He was instructed by G-d Almighty to go back into Egypt and command Pharaoh to let G-d’s people, Yisra’el go free.

He asked G-d, “what is thy name and what shall I tell Pharaoh when he asks, who sent me, that he should let Israel go.” When Moses approached God with piety, the Holy One, blessed is He, met him with piety; when we are artless, He is artless. The L-rd told Moses, “**I AM** that **I AM**” and He instructed Moses to tell Pharaoh, “**I AM**” hath sent me. Tell them, it is I who was, I who am now, and I who will be in the future.

Moses understood the name when G-d told him, “**I AM**” the G-d of your Fathers, Abraham, Isaac and Jacob because of the Oral transmission of his Fathers. On his death bed Jacob called to his sons (Ge. 49:1). . . . He told them, “My sons, I give you this token [by which you may recognize the true G-d of redemption when He reveals Himself]: When He spoke to my grandfather, He called Himself, *anochi*, i.e., ‘I AM’-- your shield (Ge. 15:1).¹⁵⁵ Moses had been taught the traditions of his fathers and he knew the name, “**I AM**.” During this greatest of manifestations of G-d to man, He set in Moses heart the understanding of His name. Wherever you are “**I AM**” with you. As I was with your Fathers before you, **I AM** with you. I will be with whomever I will be and I will be what I will be.

From the answers given, Moses had desired to know the power of Whom he would serve and that it was greater than Pharaoh’s. He had to be able to inform the Israelites, what the essence of G-d’s strength was, by which He would liberate them. G-d’s “Name” is not simply a designation, but a description of His essential quality. This declaration by G-d was not a philosophical statement. It was, Active Manifestation of Divine Power.¹⁵⁶

G-d said to Moses. This is My Memorial Forever. What did He mean? Did He mean, this is My name that is on My birth certificate, to be His name forever. Or did He mean something else? Biblical scholars today agree, the statement means. “G-d “Will Be” and is “Ever Present.” The Omnipresent One. He told Moses; When I wish it, an angel, who is a third of the world in size, stretches out his hand and reaches the earth. As it says: ‘*And the form of a hand was put forth, and I was taken by a lock of my head.*’¹⁵⁷ When I wish it, My presence fills the whole world, as it says: *Do not I fill heaven and earth?* Says the L-rd.¹⁵⁸

To individuals I will be what I will be; but as for the masses, I rule over them in spite of themselves, against their will, even though their teeth must be broken; as it says. “*As I live, says the L-rd G-d, surely with a mighty hand and with an outstretched arm, and with fury poured out, will I be King over you.*”¹⁵⁹ This apparently means: the individual can accept Me as their G-d or not - I leave it to them; but I reign over the collective masses, whether they desire it or not. We now see through ancient pure Hebrew benchmarks that the Father is not only the OMNIPOTENT SELF SUFFICIENT ALMIGHTY G-D,” but He also is, the “OMNIPRESENT, I AM.”

The לֹא אֶפְרָא, rightly declares with emphatic emphasis in His Holy Writ; “*Fear ye not, neither be afraid: have I not told thee from that time, and have declared it? Ye are even my witnesses. Is there a G-D beside me? Yea, there*

¹⁵⁵ Ibid, Encyclopedia of Biblical Interpretation, Volume 6, page 42.

¹⁵⁶ Ibid, Pentateuch and Haftorah.

¹⁵⁷ Ezekial 8:3.

¹⁵⁸ Jeremiah 23:24.

¹⁵⁹ Ezekial 20:23.

is no G-D; I know not any."¹⁶⁰ His name means. The Same Yesterday, Today and Forever, **I AM**.¹⁶¹ The true name of the Father today in our modern languages must contain the proper noun, "**I AM**" and be traceable back to the יהוה. His name means more today to mankind, for He has brought salvation through Pure Blood. As we continue on, we will see that the Omnipotent G-d is able to keep a written witness of His Name in every language of the world.

By tracing backwards in history, line upon line, precept upon precept through the translations, and the expositories back to the *Palaeo-Hebrew* square letter, non consonant benchmarks, and by taking a closer look with the eye that has been opened by the Spirit of our Father, we can see witnesses of His name everywhere. His name is on almost every tongue, some without knowing it. As we continue on, we will know with certainty the name of the Father. What we have brought out thus far are truths, stepping stones if you will, to the revelation of His Name today. Let us go on, and not build a memorial here, for there is much more to understand through the entirety of truth as time itself progressed.

"**I AM**" must not be understood in the philosophical sense of mere 'being', but as active manifestation of the Divine existence. According to the Rabbis, His Proper Name stresses the loving kindness and faithfulness of G-d in relation to His created image and likeness:

"**I AM**" is not merely a philosophical phrase; the emphasis is on the active manifestation of the Divine existence; To the Israelites in bondage by Pharaoh in Egypt, the meaning would be; *'Although He has not yet displayed His power towards you, He will do so; He is eternal and will certainly redeem you..'*

"I AM" means ABSOLUTE EXISTENCE

Most moderns follow Rashi in rendering the Divine Name as, '**I will be what I will be**'; i.e., no words can sum up all that He will be to His people, but His everlasting faithfulness and unchanging mercy will more and more manifest themselves in His guidance. The answer which Moses receives in these words is thus equivalent to, 'assurance of Divine deliverance for the Israelites, but does not disclose the manner. It must suffice the Israelites to learn that, 'Ehyeh, I WILL BE (with you), hath sent me unto you.'¹⁶²

Moses question, "*What is Your Name*" should be our question if we are going to trust our soul to someone for eternity. His question had the meaning. **What is Your Authority, Power, and Who are Your Witnesses? G-d Answered**¹⁶³

- A. I AM, THE SOURCE OF ALL KNOWLEDGE AND WISDOM.
- B. I AM, THE SELF EXISTENT ONE WHO REVEALS HIMSELF.
- C. I AM, THE L-RD G-D OF ABRAHAM, ISAAC AND JACOB YOUR FATHERS.

During our prayer and worship, we should consider the words of our mouth and the meditation, or intent of our hearts. We should be concerned with what G-d thinks of us through our communication to Him, and is it acceptable. This thought from scripture¹⁶⁴ implies deliberation. One of full age and understanding must know why, and what they are speaking.

We write the following quotation. "This involves meditating on the meaning of His name YH. Before any observance, one should say, [I am doing this] to unite the Name of the Blessed One and His Divine Presence, with

¹⁶⁰ Isaiah 44:8

¹⁶¹ Mal. 3:6; Heb. 13:8.

¹⁶² Ibid, Pentateuch and Haftorah.

¹⁶³ Ex. 3:14-16

¹⁶⁴ Psalms 19:14.

reverence and love, love and reverence, in the Name of all Yisra'el.”¹⁶⁵

Quote: Maimonides commented on the YH by saying; ‘G-d taught Moses how to teach the Israelites, and how to establish amongst them the belief in the existence of Himself, namely, by saying **Ehyeh asher Ehyeh**, a name derived from the verb *ha yah* in the sense of “existing, or *I AM*,” for the verb *ha yah* denotes “to be,” and in Hebrew no difference is made between the verbs “to be” and “I AM.” **The principal point in this phrase is that the same word which denotes “I AM,” is repeated as an attribute.**

The word *asher*, “that,” corresponds to the Arabic, “*illadi* and *illati*,” and is an incomplete noun that must be completed by another noun; it may be considered as the subject of the predicate which follows. The first noun which is to be described is *Ehyeh*; the second, by which the first is described, is likewise *Ehyeh*, the identical word, as if to show that the object which is to be described and the attribute by which it is described are in this case necessarily identical. **This is, therefore, the expression of the idea that G-d exists, but not in the ordinary sense of the term; or, in other words, He is “The Existing Being Which Is The Existing Being,” that is to say, The Being Whose Existence Is Absolute.** The proof which he was to give consisted in demonstrating that there is a Being of absolute existence, that has never been and never will be without existence.’¹⁶⁶ *End of quote.*

¹⁶⁵ Page 230, Meditation and Kabbalah, by Aryeh Kaplan. Printed in the U.S.A. by McNaughton & Gunn, ISBN 0-87728-616-7

¹⁶⁶ Ibid, Guide for the Perplexed, Page 95.

CHAPTER #8

YAH, the Name Forever of EL SHADDAI

I wish to start this very important chapter by a lengthy quotation from Moses Maimonides.¹⁶⁷ Quote: ‘After G-d had made known His name to Moses, and had told him, “*Go and gather the elders of Israel, . . . and they shall hearken to thy voice,*”¹⁶⁸ he replied, “*Behold, they will not believe me nor hearken to thy voice*”; where upon G-d answered, “*What is that in thine hand?*” and he said, “*A rod.*”¹⁶⁹

In order to obviate this dilemma, you must understand what I am about to tell you. Prior to Moses, you know how widespread were in those days the opinions of the Sabeans; all men, except a few individuals, were idolaters, that is to say, they believed in spirits, in man’s power to direct the influences of the heavenly bodies, and in the effect of talismans. Anyone in those days, that laid claim, to authority, based it either, like Abraham, on the fact that, by reasoning and by the proof of creation he had been convinced of the existence of a Being who rules the whole Universe, or that some spiritual power was conferred upon him by a star, by an angel, or by a similar agency; but no one could establish his claim on prophecy, that is to say, on the fact that G-d had spoken to him, or had entrusted a mission to him. Before the days of Moses, no such assertion had ever been made.

You must not be misled by the statements that G-d spoke to the Patriarchs, or that He had appeared to them. For you do not find any mention of a prophesy which appealed to others, or which directed them. Neither Abraham, Isaac, or Jacob, or any other person before them, did not tell the people, “G-d said unto me, you shall do this thing, or you shall not do that thing.” Or “G-d has sent me to you.” Far from it! For G-d spoke to them on nothing but of what especially concerned them, i.e., He communicated to them things relating to their perfection, directed them in what they should do, and foretold them what the condition of their descendants would be, nothing beyond this.

G-d taught Moses how to teach the Israelites, and how to establish amongst them the belief in the existence of Himself, namely, by saying *Ehyeh asher Ehyeh*, a name derived from the verb *ha yah* in the sense of “existing, or I AM,” for the verb *ha yah* denotes “to be,” and in Hebrew no difference is made between the verbs “to be” and “I AM.” The principal point in this phrase is that the same word which denotes “I AM,” is repeated as an attribute.

The word *asher*, “that,” corresponds to the Arabic *illadi* and *illati*, and is an incomplete noun that must be completed by another noun; it may be considered as the subject of the predicate which follows. The first noun which is described is *ehyeh*, the second, by which the first is described, is likewise *ehyeh*, the identical word, as if to show that the object which is to be described and the attribute by which it is described are in this case necessarily identical. This is, therefore, the expression of the idea that G-d exists, but not in the ordinary sense of the term; or, in other words, He is “the existing Being which is the existing Being,” that is to say, the Being whose existence is absolute. The proof which he was to give consisted in demonstrating that there is a Being of absolute existence, that has never been and never will be without existence.

G-d thus showed Moses the proofs by which His existence would be firmly established among the wise men of His people. Thereupon G-d gave him a sign. We have thus shown that the question, “What is His name?” means “Who is that Being, which according to thy belief has sent thee?” Nobody should be ignorant of G-d’s existence, and therefore described the Israelites as ignorant of G-d’s name, but not ignorant of Him who was called by that name. The name YAH likewise implies eternal existence.’ End of Quotation.

The name of the G-D of heaven, prior to the Messiah coming, is revealed by the Psalmist. We read; “*Sing unto G-d, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before*

¹⁶⁷Ibid, Guide for the Perplexed, Page 94.

¹⁶⁸ Genesis 16:18.

¹⁶⁹ Genesis 17:2.

him."¹⁷⁰

We know (See the Ancient Hebrew Alphabet, P. 13) that *Palaeo-Hebrew* does not have a pictographic letter that corresponds to “J”. The “J” we see in most English translations today in proper names, replaced the “Y” in Hebrew translations. This was started by the authority of Peter Galiton in early 1400. He persuaded King James to insert it into the English Bible. Perhaps King James was convinced by the fact that his name starts with a “J.”

Peter Galiton was also the confessor of Pope 10 and was able to change scripture, thus hiding from the unconverted eyes the revelation of G-d’s Memorial forever. But the L-rd said through the Prophet Dani’eL; *“And he said, Go thy way, Dani’eL: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.”*¹⁷¹

The onomastics of Hebrew names in Hebrew Lexicons, reveals that all alphabetical words, pertaining to proper names of Bible characters started with a “Y,” and not with a “J” as we see in English translations. As an example, see the English word Jahleel. In Hebrew it is spelt, Yachl@’el meaning, G-d “YAH” waits.

When we research “YAH” through the writings of scripture in the original *Palaeo-Hebrew*, we see “YH,” for there is no vowels in *Palaeo-Hebrew*. Yh, or יה is the first two unicals of the Tetragrammaton. *And G-d said unto Moses,....Thus shalt thou say unto the children of Yiś’ra-el, I AM hath sent me unto you.*¹⁷²

A careful study reveals that I AM is יה, the first two unicals of the Tetragrammaton. יה, YH, or YAH is declared by scripture to be G-d’s Eternal Memorial, that is, His name to man for ever. It is the name that G-d Himself declares to all the Host of Heaven.

The scripture declares; *“Through wisdom is an house builded; and by understanding it is established:”* Then Paul preaching to the Corinthians; *“But we speak the wisdom of G-d in a mystery, even the hidden wisdom, which G-d ordained before the world unto our glory: ...But G-d hath revealed (uncovered) them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep (the heart of man, for all souls are His) things of G-d.”*¹⁷³

Today, the Pearl of Great Price, the truth of The Fathers Name is hidden in His disciples hearts. Yesterday, during the law it was hidden in His disciples proper names.

PALAEO-HEBREW YH, YESTERDAY, IS YAH, TODAY.

In Biblical days, a persons name had meaning. The following names make a profound statement of the G-d

¹⁷⁰ Psalms 68:4, 1611 King James Version.

¹⁷¹ Dani’eL 12: 9-10.

¹⁷² Exodus 3:14.

¹⁷³ Proverbs 24:3; 1 Cor. 2:7-10.

of heaven showing favor to His people, and this favor was hidden in their names:

The statement hidden in their names is:

YAH is my Father who Enlightens me with His Light, my L-RD who Answers Building me Up. My King is YAH and I am Taught by Him, YAH is Good who Provides. The Majesty of YAH is my Strength, YAH Sees me and has Chosen me for He Remembers, for I am His Treasure.

YAH IS MY FATHER

0029

'Abiyah {ab-ee-yaw'} or prolonged 'Abiyahuw {ab-ee-yaw'-hoo} from 1 and 3050; n pr m, Abiah or Abijah = "YAH is (my) father"

WHOM YAH ENLIGHTENS

2446

Chakalyah {khak-al-yaw'} from the base of 2447 and 3050; n pr m, Hachaliah = "whom YAH enlightens"

YAH IS MY LIGHT (FLAME)

0223

'Uwriyah {oo-ree-yaw'} or (prolonged) 'Uwriyahuw {oo-ree-yaw'-hoo}; from 217 and 3050; n pr m, Uriah or Urijah = "YAH is my light (flame)"

MY L-RD IS YAH

0138

'Adoniyah {ad-o-nee-yaw'} original (prolonged) 'Adoniyahuw {ad-o-nee-yaw'-hoo} from 113 and 3050; n pr m, Adonijah = "my lord is YAH"

YAH'S ANSWER

6070

'Anthothiyah {an-tho-thee-yaw'} from the same as 6068 and 3050; n pr m, Antothijah = "YAH's answer"

WHOM YAH WILL BUILD UP

2998

Yibniyah {yib-nee-yaw'} from 1129 and 3050; n pr m, Ibnijah = "whom YAH will build up"

MY KING IS YAH

4441

Malkiyah {mal-kee-yaw'} or Malkiyahuw (Jer. 38:6), {mal-kee-yaw'-hoo} from 4428 and 3050; n pr m, Malchijah or Malchiah = "my king is YAH"

TAUGHT OF YAH

3404

Y@riyah {yer-ee-yaw'} or Y@riyahuw {yer-ee-yaw'-hoo} from 3384 and 3050; n pr m, Jerijah or Jeriah = "taught by YAH"

YAH IS GOOD

2900

Towbiyah {to-bee-yaw'} or Towbiyahuw {to-bee-yaw'-hoo} from 2896 and 3050; n pr m Tobiah = "YAH is good"

YAH WILL LEND

3449

Yishshiyah {yish-shee-yaw'} or Yishshiyahuw {yish-shee-yaw'-hoo} from 5383 and 3050; n pr m, Ishiah or Ishijah or Jesiah = "YAH will lend"

MAJESTY OF YAH

1940

Howdiah {ho-dee-yaw'} a form for the feminine of 3064; n pr m, Hodiah = "majesty of YAH"

YAH IS MY STRENGTH

2396

Chizqiyah {khiz-kee-yaw'} or Chizqiyahuw {khiz-kee-yaw'-hoo} also Y@chizqiyah {yekh-iz-kee-yaw'} or Y@chizqiyahuw {yekh-iz-kee-yaw'-hoo} from 2388 and 3050; n pr m, Hezekiah or Hizkiah or Hizkijah = "YAH is my strength"

YAH SEES ME

3376

Yir'iyah {yir-ee-yaw'} from 3373 and 3050; n pr m, Irigah = "YAH sees me"

CHOSEN BY YAH

4179

Mowriyah {mo-ree-yaw'} or Moriyah {mo-ree-yaw'} from 7200 and 3050; n pr loc, Moriah = "chosen by YAH"

YAH REMEMBERS

2148

Z@karyah {zek-ar-yaw'} or Z@karyahuw {zek-ar-yaw'-hoo} from 2142 and 3050; n pr m, Zechariah = "YAH remembers"

YAH HAS TREASURED

6846

Ts@phanyah {tsef-an-yaw'} or Ts@phanyahuw {tsef-an-yaw'-hoo} from 6845 and 3050; n pr m, Zephaniah = "YAH has treasured"

YAH HAS KNOWN

3048

Y@kda`YAH {yed-ah-yaw'} from 3045 and 3050; n pr m, Jedaiah = "YAH has known"

YAH SPEAKS or YAH HAS PROMISED

0568

'Amaryah {am-ar-yaw'} or prolonged 'Amaryahuw {am-ar-yaw'-hoo} from 559 and 3050; n pr m, Amariah - "YAH speaks" or "YAH has promised"

SERVANT OF YAH

5662

`Obadyah {o-bad-yaw'} or `Obadyahuw {o-bad-yaw'-hoo} active participle of 5647 and 3050; n pr m, Obadiah = "servant of YAH"

WHOM YAH HAS APPOINTED

3414

Yirm@YAH {yir-meh-yaw'} or Yirm@yahuw {yir-meh-yaw'-hoo} from 7311 and 3050; n pr m, Jeremiah = "whom YAH has appointed"

YAH HAS FAVOURED

2608

Chananyah {khan-an-yaw'} or Chananyahuw {khan-an-yaw'-hoo} from 2603 and 3050; n pr m, Hananiah = "YAH HAS FAVOURED"

YAH IS GREAT

1436

G@dalyah {ghed-al-yaw'} or (prolonged) G@dalyahuw {ghed-al-yaw'-hoo} from 1431 and 3050; n pr m, Gedaliah = "YAH is great"

YAH IS RULER

8304

S@rayah {ser-aw-yaw'} or S@rayahuw {ser-aw-yaw'-hoo} from 8280 and 3050; Seraiah = "YAH is ruler"

GIVEN OF YAH

5418

N@thanyah {neth-an-yaw'} or N@thanyahuw {neth-an-yaw'-hoo} from 5414 and 3050; n pr m, Nethaniah = "given of YAH"

WHOM YAH HEALS

2977

Yo'shiyah {yo-shee-yaw'} or {yo-she-yaw'-hoo} from the same root as 803 and 3050; n pr m, Josiah = "whom YAH heals"

THE WORD Joel = "YAH is G-d"

3100 Yow'el {yo-ale'} from 3068 and 410; n pr m, Joel = "YAH is G-d". 410 'EL {ale} shortened from 352; n m, G-d.

THE WORD ISAI'AH = "YAH HAS SAVED"

03470 Isaiah = Yesha 'YAH (Yesh-ah-yaw') = YAH has saved.

CHAPTER #9

POLYTHEISM, the belief many G-ds exist.

The SHEMA¹⁷⁴ states; *"And though shalt love the L-rd thy G-d with all thine heart."* This emphatic Torah statement excludes Polytheism which breaks the moral unity of man.¹⁷⁵ With all thine heart to a true believer, like the Pious Ancients meant; "With all thy desires, i.e. make thy earthly passions and ambitions instruments in the service of G-d."

The following quotes are some of the SHEMA'S far-reaching implications, though negative and positive, have been of vital importance in the spiritual history of man. The greatest cause of persecution towards the Monotheistic believer, who adheres to the SHEMA, comes from one single cause. The worship of the One G-d of Heaven. The believer cannot and will not co-habitate with any worship of idols. Monotheistic worship repudiates all other forms of worship.¹⁷⁶ This single reason, and this alone has caused both Jew and Gentile alike to wander, suffer and die throughout the ages of recorded time. It is the root cause of vicious religious persecution and even wars.

Polytheism certainly is not the soil on which a high and consistent ethical system grows. **(Strome)**

Polytheism involves a variety of moral standards, or acceptances; that is to say, no standard at all. All is accepted. The study of Comparative Religion clearly shows that, in polytheism, 'side by side with a Single High G-d of Justice and Truth, the cults of a goddess of sensual love, a god of intoxicating drink, or of thieves and liars, might be maintained, or accepted by those with no standards.' **(Farnell)**.

This is true of even its highest forms, such as the heathenism of the Greeks. 'The Olympian divinities merely copied and even exaggerated the pleasures and pains, the perfections and imperfections, the loftiness and baseness of life on earth. Man could not receive any moral guidance from them. The Greeks possessed nothing even remotely resembling a Decalogue to restrain and bind them together' **(Kastein)**.

Despite the love of beauty that characterized the Greeks, and despite their iridescent minds, that is, their colourful imaginations depicted in their writings and works of art, they remained barbarians religiously and morally; and their race was held up by their pupils, the Romans of Imperial days, as the prototype of everything that was mendacious, cruel, grasping and unjust. The fruit of the Greek heathen teaching is, in fact, best seen in the horrors of the arena, the wholesale crucifixions, the unspeakable bestialities of their pupils, the Romans of Imperial days.

Quite opposite are the works of Hebrew & Gentile Monotheists. The teaching and preaching of the One, Omniscient, Omnipresent, Omnipotent G-d has liberated man from slavery to the brotherhood of man who were created by One G-d. Man has been set free from fear of demons and goblins and ghosts; from all creature thoughts of man's infantile or diseased imaginations.

PAUL PREACHING IN ATHENS GREECE

*Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) Then Paul stood in the midst of Mars' hill, and said, [Ye] men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To The unknown G-d. Whom therefore ye ignorantly worship, him declare I unto you.*¹⁷⁷

¹⁷⁴ See Chapter 3.

¹⁷⁵ Ibid. Pentateuch & Haftorah.

¹⁷⁶ Psalms 137:14.

¹⁷⁷ Acts 17: all.

This **One G-d** is sanctified by righteousness. He is of purer eyes than to endure the sight of evil, or to tolerate wrong in those that would approach Him teaching mankind that they should strive to be as their Creator.

Ethical Monotheism is the doing of our Creator's Words revealed by His Spirit.¹⁷⁸ By revelation, or opening of His word to our hearts, we then with wisdom and understanding can please **YAH**, our Father. With love we are bonded to the Creator, helping Him fulfill the purpose of creating us. There is no higher joy or fulfillment in life than to become one with our Creator, this is true Monotheism.

There may have been independent recognition of the unity of the Divine Nature among some peoples. e.g. The unitary sun-cult of Ikhnation in Egypt, and some faint glimpses of it in ancient Babylon. But in these systems of worship, neither was essentially ethical, completely transfused with the Moral Law. None held moral conduct for man, governed by G-d's Word, to be the beginning and end of the religious life through a willing heart in love.

Likewise, moral thinking and moral practices had indeed existed from immemorial times everywhere. The sublime idea, our desire to live with dedicated love by the moral dictates of a Divine Being is Spiritual in its inner most essence. This type of love, Agape, comes through the power of allowing G-d's Word to govern our lives with the help of His Spirit. This is the distinctive teaching of the Hebrew Scriptures.¹⁷⁹

The Law is not and never was cold and dead, requiring no feeling from the heart, in man's response to **YAH**. In Hebrew monotheism, ethical values are not only the highest of human values, but exclusively the only values of eternal worth. *'There is none upon earth that I desire beside Thee,'* exclaims the Hebrew Psalmist. These words are but a poetic translation of the SHEMA in terms of religious experience, from the inner most depths of the heart.

The Doing of G-d's Word Will Bring You to our Heavenly Father. *But be ye doers of the word, and not hearers only, deceiving your own selves.*¹⁸⁰

¹⁷⁸ Deut.. 29:29; 1 Cor. 2:7-14.

¹⁷⁹ Deut. 10:12; 11:13-16; 13:1-4; 30:6; Mt. 22:37-38; Mr. 12:28-30.

¹⁸⁰ James 1:22.

CHAPTER #10

DUALISM, War in the Heavens?

The SHEMA excludes *Dualism, it does not exist*; The assumption of two rival powers of Light and Darkness warring in the arena of the cosmos is not presented in the scriptures, nor a perpetual conflict between the principles of Good and Evil in the universe.

This was the religion of Zoroaster, the seer of ancient Persia. His teaching was far in advance of all other heathen religions. Yet, it was in utter contradiction to belief in One, Supreme Creator and Ruler of the Universe, shaping the light, and simultaneously controlling the darkness. From the text: *"I form the light, and create darkness: I make peace, and create evil: I the L-RD do all these [things]."* ¹⁸¹

In the Biblical view, the Universe, with all its seemingly conflicting forces, is marvelously harmonized in its totality. and, in the sum, evil is overruled and made a new source of strength for the victory of the good. Though later generations in Judaism did speak of satan and a whole hierarchy of angels, these were invariably thought of as absolutely the creatures of G-d. ¹⁸² From the text: *"Dominion and fear [are] with Him, He maketh peace in His high places."* ¹⁸³

To attribute Divine powers to these beings, and deem them independent of G-d, or in any way on a par with the Supreme Being, would at all times have been deemed in Jewry to be wild blasphemy. "Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the HEAD, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of G-d." ¹⁸⁴

It is note worthy to mention; The Jewish Mystics (Prophets) placed man (because he is endowed with choice) higher in the scale of spiritual existence than any mere 'messenger', which is the literal translation of the word *angel*, as well as its Hebrew original word.

¹⁸¹ Isaiah 45:7.

¹⁸² IBID. Pentateuch & Haftorah.

¹⁸³ Job 25:2.

¹⁸⁴ Colossians 2:18-19.

CHAPTER #11

PANTHEISM! All of creation is Divine? ¹⁸⁵

The SHEMA excludes *pantheism*; Those that follow this pagan teaching consider the totality of things to be the Divine. The inevitable result of believing that all things are divine, and all equally divine, is that the distinction between right and wrong, between holy and unholy, loses its meaning.

What sort of unity and character has the cosmic whole when it is equated with God? **Is it a growing or a forever - fixed totality?** Is it conscious? Do the parts possess freedom in relation to the whole, or the whole in relation to the parts? To which of the parts is the whole most analogous, that is, what does it correspond to as the beginning of the whole? Such questions cannot be answered in a system of Pantheism, confusion must result.

Pantheism, in addition, robs the Divine Being of conscious personality since it is the doctrine that the universe, the all of reality, is God. Unless further defined, the doctrine is exceedingly vague. The fallacy of this way of thinking does not allow for mercy or Fathering from a friend that sticks closer than a brother, or one who can be touched with the feelings of our infirmities. Monotheism, on the contrary, pervades the universe and transcends it through the belief in **YAH**, the Father of us all.

In a Pantheistic system, neither God nor anything else has an identity distinguishable from that of other things, all is simply one and one is simply all. **This view does indeed deny personality to God**, and indeed it denies all definite character to anything. **Pantheism contradicts freedom, no hope of a deliverer, making it impossible to absolve, that is, pardon God from responsibility for evil. At the same time, pantheism makes man as necessary to all the good of the world by his own power, and so by implication, makes man the creator as much as it's true creator, God.** Spinoza's¹⁸⁶ philosophy is the classic example of this type of pantheism.

From the text: *"Of old hast thou laid the foundation of the earth: and the heavens [are] the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou [art] the same, and thy years shall have no end."* ¹⁸⁷ He was in the world, and the world was made by him, and the world knew him not." ¹⁸⁸ The Rabbis express the same thought in their words when they say: 'The Holy One, blessed be He, encompasses the universe, but the universe does not encompass Him'.¹⁸⁹

There is in our generation, great emphasis to accept the coming New World Order which has introduced the need for a World Court and Single Governing Legislative Body. These two authorities are intended to bring the world peace by controlling in unity terrorism and Nations that support it. What is not expressed, is, what is the name of the person in charge of it and what will be the guidelines of such a system that can be pleasing to all the Nations of the world. From the text: *"I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive."* ¹⁹⁰

The spiritual force behind this New World System, or Order, is the New World Religion called, Mystical Pantheism. Introduced to the world by Helena Petrovna Blavatsky (1831-1891). Madame Blavatsky, who founded the Theosophical Society of New York in 1875, taught "esoteric"¹⁹¹ wisdom, that is, the universal brotherhood of

¹⁸⁵ Pantheism comes from the Greek word pan-theos, where pan = all and theos = god. Encyclopedia of Religion, Vergilius Ferm. Page 557, 1947 The Philosophical Library New York.

¹⁸⁶ Ibid, Page 731. Benedict Spinoza (1632-1677) taught "God intoxicated" to some, "atheist" to others; a monist, affirming there is but one substance or reality. Substance, "God or nature," is "absolutely infinite," perfect, that is, God is the same as substance.

¹⁸⁷ Psalms 102:25-27.

¹⁸⁸ John 1:10.

¹⁸⁹ Ibid, Pentateuch & Haftorah.

¹⁹⁰ John 5:43.

mankind, and unity among all religions. The exception to this religious order is the monotheistic religions of Christianity, Islam and Judaism, which can not be reconciled with individual enlightenment. Pantheism is a favorite doctrine of “*collectives*” because it offers a concept of man which, on religious grounds, subordinates the individual to the collective.¹⁹²

Quote: Excalibur¹⁹³ ‘America and the world stand on the brink of one of the most perilous epochs in this planet’s history. According to the purveyors of conventional wisdom, communism is dead, the Cold War is over, and the greatest threats to world peace and security are rampant nationalism, inequitable wealth distribution, over population, and environmental degradation. Yet the threat to a just world peace and comity among nations and peoples comes not from political fragmentation, ozone holes, greenhouse gases, an overabundance of people, a shortage of natural resources, or even from the frequently offered scenarios of ‘rogue’ elements in the former USSR acquiring control of nuclear weapons.

The true, imminent danger to America and to all nations seeking peace and good will stem from the widespread acceptance of the monstrous falsehood that in order to live in an ‘interdependent’ world, all nation-states must yield their sovereignty to a Singular Global Government System. *Pause in Quote.* Before I read the article of my friend, I was driving to work after a time of early morning prayer at church. The L-rd quickened this thought, inspired by the expressionless faces of so many in the passing cars: ‘My G-d, they are trying to rebuild the Tower of Babel.’ *The quote continues:* “The current Global Political System we see rising, along with its programs and policies, is becoming ever more worthy of comparison to the Tower of Babel, as rampant idolatry and militant paganism thoroughly permeate it.”¹⁹⁴ *End of quote.*

Since god in this belief system is not the transcendent, personal G-d, YAH, Who was Manifested in Flesh¹⁹⁵, but rather an impersonal immanent force that pervades all things; “*then all things, the universe, you, me, the rock and the tree are god,*” paganism personified in the form of man, humanism.

“In this humanistic pagan view, man is not a special creation of the one true G-d to whom ultimately he is accountable. Nor is he endowed by his Creator with intrinsic, unalienable rights and responsibilities. This type of paganism is driving the New World Order, and paving the way for totalitarian collectivism. Hitler’s paganism sought to create a nationalistic-socialistic new world order in his day. Today, all good people recognize the diabolically evil nature of the Fuhrer’s failed regime. But we must ask ourselves, will the New World Order fail in it’s endeavor?”¹⁹⁶

¹⁹¹ Esoteric, taught to, or understood by, only a select circle: profound: said of doctrines and beliefs: confidential. Winston Dictionary, Advanced Edition, 1944, P. 331

¹⁹² Rev. Clarence Kelly’s book, “Conspiracy Against G-d and Man”.

¹⁹³ Excalibur, Lucas Boeve, Dominican Republic.

¹⁹⁴ Global Tyranny Step by Step, William F. Jasper (Western Islands, 1992), ix.

¹⁹⁵ John 1:1, 10, 14.

¹⁹⁶ End of quote, Excalibur, Dominican Republic.

CHAPTER #12

TRITHEISM! The belief that Three rule in Heaven?

The following quotation is from Moses Maimonides, a man who lived in 1150 A.D. It is written of Maimonides; “From Moses to Moses, there is no one like Moses.” This man is regarded among the Rabbis as the greatest in wisdom since Moses of old.

Quote: ‘It is possible that in the Hebrew Language, of which we have now but a slight knowledge, the **Tetragrammaton**, in the way it was pronounced, conveyed **the meaning of “absolute existence.”** In short, the majesty of the name and the great dread of uttering it, are connected with the fact that it **denotes G-d Himself, without including in its meaning any names of the things created by Him.** Thus, our sages say: “*‘My name’ (Num. 6:27) means, the name which is peculiar to Me.*” **All other names of G-d have reference to qualities, and do not signify a simple substance,** but a substance with attributes, they being derivatives.’

On that account, many tritheistic propagators believe that the names of attributes imply, the presence of a plurality in G-d. I mean to say, the presence of attributes, that is, some extraneous element super-added to His essence or His nature. This is the meaning of all derivative names. They imply the presence of some attribute and its substratum, though not distinctly named. However, it has been proved, that **G-d is not a substratum capable of attributes. We are convinced that those appellatives when employed as names’ of G-d, only show the relation of certain actions by Him,** and they convey to us some notion of His perfection.

So, R. Haninah would have objected to the expression “*the great, the mighty, and the tremendous,*” because **such expressions lead men to think that the attributes are essential,** i.e., they are perfections actually present in G-d. **The frequent use of names for G-d derived from actions, led to the belief that He had as many [essential] attributes as were actions from which the names were derived.** The following promise was therefore made, implying that mankind will at a certain later time understand this subject, and be free from the error it involves: “*In that day will the L-rd be One, and His name One*” (Zech. 14:9). The meaning of this prophesy is this: He being One, will then be called by one name, which will indicate the essence of G-d; it does not mean that His sole name will be a derivative [viz., “One”].¹²⁹ End of Quotation.

G-d, having given to man the command, and ability, to subdue and conquer, means that man can invent and build. Nevertheless, this does not describe the heart, or attitude of man toward his fellow man or family. In a like manner, because G-d has the ability to love, create, protect and judge man in righteous judgement, does not change His name. It enhances our understanding of Him who is **“absolute existence.”**

In the same way, the name of my wife means much to me. Her actions show that she cares, protects, loves and respects, encouraging me to reciprocate. I in turn am encouraged to love, cherish, protect and provide for her. Nevertheless, in all of this, her name does not change, it just takes on more meaning to me. How much more the name of G-d, when we seek to know Him and to understand His daily benefits to all mankind. It brings a desire to love and respect Him for Himself.

The **SHEMA**, G-ds statement through the prophets, written by the sages requires man to look to G-d alone. **The SHEMA condemns Polytheism, Dualism and Pantheism and it also condemns Tritheism by saying;** The supposed tritheistic statement of belief falsely speaks, G-d the Father, G-d the Son and G-d the Holy Spirit. This notion of worship by some is a violation of the Unity of our Father **YAH**. Occasionally it is indistinguishable from other tritheistic forms, i.e., the belief in three persons, though separate, making a triune G-d. To this philosophy were

¹²⁹ Ibid, The guide for the Perplexed, Moses Maimonides. Page 90.

later added cults of the Virgin and the Saints, all of them quite incompatible with pure monotheism.¹²⁹

HEAR, O ISRAEL: THE L-RD OUR G-D, THE L-RD IS ONE.¹³⁰ Commentary in the Torah by Hertz, on this most sacred passage of scripture to all Judaism is as follows. “One, Hebrew, *Echad*.” Therefore to Him alone it is the right to pray, and not to any being besides Him. The belief that G-d is made up of several personalities, such as the doctrine that teaches man to believe in the Trinity, is a departure from the pure conception of the Unity of G-d. Israel has throughout the ages rejected everything that marred or obscured the conception of pure monotheism it had given the world. Rather than abandon that pure monotheism, rather than admit any weakening of it, Jews were prepared to wander, to suffer, to die.¹³¹

Many worshipers today do not understand the scriptures when it comes to the doctrine of our Creator, **YAH**. They cannot express line upon line, precept upon precept the theology of the G-d of Abraham, Isaac and Jacob, yet in their hearts, they believe, G-d is One with attributes.

To some G-d is the Father, and G-d is the Son, and G-d is the Holy Ghost, producing in their minds three distinctly different and separate persons, or attributes. To others, they might say when questioned; “three persons in heaven rule, all equal, making One G-d.” Their conclusion quite often is; “G-d is a mystery and His essence cannot be understood.”

We are all mandated by the scriptures to know who and what G-d is, calling Him by His Name!¹³² How disrespectful it is, when someone calls us, Hey! Especially if that person should know our name for which and what we stand. Having confusion in our heart during worship is forbidden by G-d.¹³³

_____A great scholar, Ben Zion Bokser, wrote a book; *Judaism and the Christian Predicament*, published by Knopf, NY, 1967, p. 189. He questions the wording in Mt. 28:19---titles, vowels, and punctuation, stating, “Jewish thought and writing are not in riddles.” This and many other triune slants were made possible after Aquila inserted plural Elohim¹³⁴ into Genesis chapter one in 130 A.D.

We must come to the belief that G-d is One with many Manifestations, or Actions, not Names!

The Bible, in its entire sixty-six books, knows nothing at all about a mysterious triune G-d head. **The great mystery of godliness is the Incarnation-G-d manifested in the flesh as Matthew stated, Emanuel G-d with us.**¹³⁵ *Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, G-d with us.*

*“Will ye speak wickedly for G-d and talk deceitfully for him? Will ye accept his person? Will ye contend for G-d? Is it good that he should search you out, or as one man mocketh another, do ye [so] mock him? **He will surely reprove (Strong's #3198; chasten, rebuke, correct) you, if ye do secretly accept persons.** Shall not his excellency make you afraid and his dread fall upon you?”*¹³⁶

One Supreme Sovereign **L-RD G-D**, destroyed the sting of death, hell and the grave. *Palaeo-HEBREW* Linguistic Scholars around the world agree, the Messiah is One and His Hebrew Name is **YAHSHUA**, being interpreted, **“I Am Salvation.”**

¹²⁹ Ibid, Pentateuch & Haftarah, P. 921.

¹³⁰ Deuteronomy 6:4. Hebrew Torah, written in English.

¹³¹ Ibid, Pentateuch & Haftarah, P. 770.

¹³² John 4:21-24.

¹³³ James 1:5-8.

¹³⁴ Note, see chapter 13.

¹³⁵ Mt. 1:23.

¹³⁶ Job 13:7-11.

The word "**L-RD**" appears approximately 640 times in the New Testament, meaning, "**THE ALMIGHTY, or SUPREMACY.**" It comes from the Greek word "kurios."

SCRIPTURE EXAMPLES

*Acts 9:5-AV And he said, Who art thou, L-rd? And the L-rd [2962] said, **I am** YAHSHUA whom thou persecutest: [it is] hard for thee to kick against the pricks. Acts 22:8-AV And I answered, Who art thou, L-rd [2962]? And he said unto me, I am Jesus (Hebrew, YAHSHUA) of Nazareth, whom thou persecutest. Acts 26:15-AV And I said, Who art thou, L-rd [2962]? And he said, I am YAHSHUA whom thou persecutest.*

Strong's #2962, kurios {koo'-ree-os} is from the Greek word kuros, meaning, **supremacy**. The King James [1611AV] Bible translates kurios as, "L-rd," meaning, **supremacy**. In the O.T. scriptures, the word L-RD is used out of reverence, replacing the sacred word, YHVH. A day will come when true believers are believed, that there is one L-rd, and His name is One.¹³⁷ One L-rd, even One G-d. Eph. 4:4-6.

True monotheistic believers recognize no intermediary between G-d and man, that is, **G-d, our L-rd, laid down His life for man.**¹³⁸ No other hears prayer; prayer is to be directed to G-d through the blood of the Lamb, knowing that G-d does not hear sinners,¹³⁹ those who continue to disobey the call of the L-RD. Only one in heaven hears prayer. "**O thou that hearest prayer, unto thee shall all flesh come.**"¹⁴⁰

THE TERM "ETERNAL MESSIAH, IN FLESH"

This term, eternal Son or eternal Messiah, is not in the Bible. The Bible does not teach the Messiah enrobed in flesh forever, praying, learning, being lesser, "not knowing," and so on. For all these things are associated with the Messiah when He was in the weakness of flesh, fulfilling His own Word, thereby showing us His Glory.

The Bible flatly and plainly rejects, "the eternal Messiah as man" idea. In John 3:16 the scripture states, "begotten." **The words eternal and begotten are contradictory and have completely opposite meanings.** Hebrews 1:5-6 tells us the very day the Messiah begot flesh; how then can men speak of the Messiah in eternal flesh?

Furthermore, the Bible tells us when salvation is finished, the need for longsuffering, mercy and grace will cease. The atoning Blood of the Lamb will not be needed when the kingdom of G-d is fully restored, and **our Father YAH, the G-d of Heaven is, all in all.**¹⁴¹

Monotheists believe eternal **YAH, the G-d of Heaven,**¹⁴² came into flesh, however, flesh itself is not eternal. He is not eternal in the likeness of sinful flesh. The manifestation of **YAH** in flesh relates to time. Eternity has no time. **Yah** became our Passover Lamb, no one else was pure enough. He has given us a space of mercy and grace for the last two (approximately) thousand years.¹⁴³ G-d took on flesh to redeem man, providing a way of escape from the chains of sin, to those who would obey the Gospel.¹⁴⁴

YAH, eL SHADDAI, BECAME OUR MESSIAH YAHSHUA, AND REDEEMED US!

¹³⁷ Zech. 14:9.

¹³⁸ 1 John 3:16.

¹³⁹ John 9:31.

¹⁴⁰ Psalms 65:2.

¹⁴¹ 1 Cor. 15:24-28.

¹⁴² Psalms 68:4; 1 John 3:16; 1 Timothy 3:16.

¹⁴³ Hebrews 10:1-6.

¹⁴⁴ 1 Peter 3:18-22.

Some would say today, “Heaven was empty when the Messiah walked upon the face of the earth.” This incorrect type of teaching is not consistent with scripture.¹⁴⁵

*And without controversy great is the mystery of godliness: G-d was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the G-d head bodily.¹⁴⁶ For unto us a child [The Lamb of G-d] is born [in Bethlehem], unto us a son is given [on the hill of Golgotha]: and the Government [rule, dominion] shall be upon his shoulder: and his name shall be called **WONDERFUL, COUNSELOR, THE MIGHTY G-D, THE EVERLASTING FATHER, THE PRINCE OF PEACE**. John the Baptist declared; “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of G-d, which taketh away the sin of the world.”¹⁴⁷*

G-d was the only one who could walk upon this earth without sin, fulfilling the Righteousness of His own Word. So, a body was prepared by His people, the Jews. **We read in Hebrews 10:5 . . . “but a body hast thou prepared Me,”** and G-d being Spirit, came into it, giving it life.

YAHSHUA said, “I in thee, and thou in me, that they may be made perfect in one.”¹⁴⁸

A dear brother, Gordon McGee, was chatting one day with a staunch tritheistic G-d believer. He thought to himself, “I can see, this believer is genuinely appalled when someone denies the Messiah was eternal in flesh.” So he said to him, “We will take our concordance and look up the verses speaking of YAHSHUA in flesh. I think that will be all we must do, because we will find in those verses, always the thought of inferiority and subordination, when considering humanity and time, that is flesh.”

We turned to Luke 12:10: “*And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.*” Here YAHSHUA said that if we blasphemed against the body of the Messiah it would be forgiven us. He further declared, if we blasphemed against the Holy Ghost it will not be forgiven.

Now, I do not propose to explain that verse - that is, not in the scope of this book - but the very fact that people can blaspheme the body of the Messiah and be pardoned, yet when they blaspheme the Spirit, it is unpardonable. That fact proves the inferiority of the body, or Temple the Messiah dwelt in on earth.

In Acts chapter 5 we see a story of Ananias and Sapphira. Upon reading this account, we see the story of their blaspheming and subsequent death. Luke records the story by stating Peter's words that were spoken exposing the blasphemy and who they lied to. Verse three states Ananias lied to the Holy Ghost and verse four states that Ananias lied to G-d and in verse nine we read that Sapphira lied to the Spirit of the L-RD. **THERE IS BUT ONE SPIRIT AND ONE G-D,¹⁴⁹ therefore, what appears at first glance to be a form of Tritheism is but part of the many manifestations of YAH.**

Monotheistic believers like the Patripassians who have gone before us to their reward in Glory believed strongly in, “**Father-suffered-ism.**”¹⁵⁰

True Christian Monotheistic believers understand through the scriptures that there are many ways in which

¹⁴⁵ John 3:13.

¹⁴⁶ 1 Timothy 3:16; Col. 2:8-9.

¹⁴⁷ Isaiah 9:6; John 1:29.

¹⁴⁸ John 17:23.

¹⁴⁹ Eph. 4:4-6.

¹⁵⁰ Arnold, Apostolic Church History.

YAH, the G-d of Heaven reveals (manifested) Himself, yet there is one Spirit that worketh all.¹⁵¹

Some of the ways G-d revealed, and continues to reveal Himself.

TO MOSES; A FIRE SURROUNDING A BUSH THAT NEVER BURNED. TO THE CHILDREN OF YISRA'EL; A CLOUD BY DAY AND FIRE BY NIGHT. TO ABRAHAM; A FATHER. TO JOHN THE BAPTIST; THE LAMB OF G-D. TO PAUL; THE L-RD G-D ALMIGHTY. TO THE BORN AGAIN BELIEVER; HE IS THE HOLY GHOST AND COMFORTER.

When monotheistic believers declare the Unity of the Holy Name of G-d in prayer with love and reverence the walls of the earth's darkness are cleft in twain. The face of the Heavenly King is revealed, causing darkness to flee, lighting up our part of the universe.¹⁵²

Pure Monotheistic believers defend the Unity of G-d against Messianic Jews and others who darken the sky teaching a novel doctrine of G-d and Son being two distinctly different persons.

Strange are those who believe that G-d has a son and suffered him to die. The G-d who could not bear to see Abraham about to sacrifice his son, exclaimed, **"Lay not thine hand upon the lad."** Would He have looked on calmly, while His own son was being slain, and not have reduced the whole world to chaos?

This type of religious practice (PAGAN) was prevalent at the time that YAHSHUA died at Golgotha. There was great instability, religiously speaking during the period of 400 BC to 33 AD. The Apostle Paul noted this in his epistle to the Corinthian Church when he stated; *"I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present [you as] a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."*¹⁵³

How do we know the promises of **YAH**, our Father of Creation, are genuine? We must search diligently and honestly. When seeking a spouse, a wise person will take much time to search for things that will cause their commitment to grow. He or she will lovingly accept the adjustments that must be made to cause a return commitment to increase, revealing more. **This practice is called bonding, and not bondage.** Adjustments only become bondage when there is no commitment based on pure agape, unconditional love. As we knock, seek and ask to know the Father our commitment is strengthened, even though adjustments are required. He is a rewarder to them who diligently seek Him.¹⁵⁴ **This brings our hearts into a love-bond with Him,** and not bondage. It creates the desire in us to fulfill the scriptures by allowing His Spirit to work freely in our lives. The name **YAH**, takes on awesome proportions as we learn of Him. *But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. G-d [is] a Spirit: and they that worship Him must worship in spirit and in truth.*¹⁵⁵

All believers must believe that He Is, and then seek to find Him. The very word "believe," means commitment. Don't be turned around in circles by false claims of other gods and be found worshipping idols.

There are those who believe that G-d is One, with many attributes, they reverently declare the unity with their lips, but assume plurality in their thoughts. This is like the doctrine of the Christians, who say that He is one and He is three, and that the three are one.

¹⁵¹ 1 Cor. 12:1-13.

¹⁵² Ibid, Pentateuch and Haftorah.

¹⁵³ 2 Cor. 11:2-3.

¹⁵⁴ Hebrews 11:6.

¹⁵⁵ John 4:23-24.

Of the same character is the doctrine of those who say that G-d is One, but that He has many attributes; and that He with His attributes is One, although they deny corporeality, that is, of the nature of the physical body, and affirm His most absolute freedom from matter; as if our object were to seek forms of expression, not subjects of belief. When the believer likens G-d to His creation, you are in fact worshiping the creature more than the creator.

G-d that made the world and all things therein, seeing that he is L-rd of heaven and earth, dwelleth not in temples made with hands; Neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the L-rd, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of G-d, we ought not to think that the G-d head is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance G-d winked at; but now commandeth all men every where to repent: ¹⁵⁶

¹⁵⁶ Acts 17:24-30.

CHAPTER #12

HELLENISM

— **W**hat now does Hellenism mean? To one, it means a new culture compounded of Greek and Oriental elements; to another, the continuation of the pure line of the older Greek civilization; to yet another, that same civilization modified by new conditions.¹⁵⁷ All of these theories contain a truth, but none represents the whole truth; and all are unworkable the moment one comes down to details, such (for example) as, Hellenistic mathematics were purely Greek, while the sister-science, astronomy, was Graeco-Babylonian. To get a true picture we must look at all the phenomena. Hellenism is merely a convenient label for the civilization of the three centuries (323B.C. to 30 B.C.) during which, Greek culture radiated far from the homeland.¹⁵⁸ No general definition will cover it all. Moreover, in some respects, these three centuries represent, not one phase of civilization, but two. The earlier phase creative in science, philosophy, literature, political state-forms, and much more, with an independent Graeco-Macedonian world extending its civilization to Asia. The later phase is distinguished by the exhaustion of the creative impulse and the reaction, both spiritual and material, of the East against the West, while the Graeco-Macedonian world is caught between that reaction and Rome, until Rome, having destroyed the Hellenistic state-system, is ultimately compelled to take its place as the standard-bearer of Greek culture.¹⁵⁹

Most peoples, though not all, have a store of traditional tales, which may remain oral till some anthropologist collects them and sets them down in print, or may be taken up into the native literature and provide material for poets and other imaginative writers, if the people in question progress so far as to express themselves in writing. **Of all such inheritances of legend, that of Greece is the most famous, for it has been used not only by Greek writers but by those of ancient Rome and medieval and modern Europe.** Since Greek writings and myths are largely concerned with the doings of gods, indeed several of them may be called biographies of these mystical deities. It would do one well to know the Name of The Father, rather than be found in the day of the L-rd to have been putting their trust in a pagan deity of Hellenism. We must establish positively that the name we allow our lips to utter, points to G-d Almighty through not only traditional relationships, but in fact, Yahshua is the principal object of worship.

Many today, due to the infusion of these mystical deities, do not understand the meaning of the English word "G-D" and consequently do not understand the fact that they may actually be worshiping a Hellenistic Deity in disguise. It is important to know the Name of the True Father as defined by the scripture. There is such confusion and a watering down of the Word of G-d¹⁶⁰ by satanic forces that people are confused.

By taking portions of G-d's Word from the Bible and using it to build the Hellenistic Doctrines of comfort, the forces of evil have caused the unaware to believe a half-truth and be damned. The Greek-speaking Jews, such as the translators of the Septuagint and the authors of the New Testament, found that **the Greek alphabet did not contain letters corresponding to all the Hebrew consonants. They therefore adopted the easiest solution, and omitted certain consonants altogether. They also introduced vowels corresponding to the Hebrew pronunciation of their own time. Finally, they added grammatical terminations designed to fit the words into declensional categories.** These **Hellenist Forms** became the accepted usage of the early Church, and St Jerome's Latin translation of the Bible made no important changes in this respect.¹⁶¹

People have for many generations felt secure to serve a god of choice which requires no commitment, (this is true with the god's of Hellenism) that they in their heart do not want to make. They even twist or wrest the scriptures to their own destruction trying to avoid commitment or the responsibility of being a doer of G-d's Word.

¹⁵⁷ R. Laqueur, *Hellenismus*, 1925; see Berve, Phil. Woch. 1926, 329; Juthner, G.G.A. 1926, 76; Shubart, N.J. Ll. Alt. 1926, 633.

¹⁵⁸ One school would include under Hellenism the contemporary civilization of the Roman Republic. It is not so included in this book; but I am not expressing an opinion on that view. *Hellenistic Civilization*, W.W. Tarn 1927, Library of Congress #61-15742

¹⁵⁹ Ibid, W.W. Tarn, *Hellenistic Civilization*.

¹⁶⁰ See, gods and heroes of the Greeks by H.J. Rose P. 9, first published in 1957, catalogue #5951/u. Printed in the U.K.

¹⁶¹ Ibid, *Atlas of the Bible*, Nelson.

G-d requires CHANGE, the putting on of His righteousness.

To bring forth the massive amounts of information available today to support the tyranny of Hellenism in this writing is not the intent of the writer. Sufficient to say, the Hellenistic world was steeped in the philosophy¹⁶² of the Stoa and religion¹⁶³ appointed by man. We note in the scriptures that the carnal mind is enmity with the Father, that is to say opposite, showing **a form of will worship¹⁶⁴, but not of any honour, to the satisfying of the flesh.**

“Quote” What we see, broadly speaking, as we look down the three centuries, is that Aristotle’s school loses all importance, and Plato’s, for a century and a half, becomes a parasite upon the Stoa in the sense that its life as a school of scepticism consists wholly in combating Stoic doctrine; Epicures’ school continues unchanged, but only attracts small minorities; **but the Stoa, which meanwhile has taken under its shield both popular and astral religion and many forms of superstition, finally masters Scepticism, in fact though not in argument, and takes to itself enough of a revived Platonism to form that modified Stoicism or Eclecticism which was the distinguishing philosophy of the earlier Roman empire.** *“End quote”*¹⁶⁵

The word Stoa or Stoic is of Greek origin and means, porch, arch, a portico or covered promenade. Because Zeno taught on the Painted Porch at Athens, they were therefore called Stoic.

Zeno produced new philosophies for the new world that Alexander had made, that a man was no longer merely a part of a city; he was an individual, and as such needed new guidance. The aim of the philosophy was happiness for the individual and what mattered was conduct. His teachings were to avoid passions and emotions, which bring the unhappiness of unsatisfied desire.

The new world was effecting men and the majority felt that they belonged to it, but were sailing an uncharted sea; this the Stoa set out to chart. The aim to the Stoic was to construct a world of scientific principles, to free man from fear of the gods and the evils of superstition. It was stated¹⁶⁶ that man’s soul at death dissolved into the atoms which made it. During Zeno’s later days, he conceded that gods existed, but that they were of extreme tenuity, living in intra-mundane space, and conversing perpetually, probably in Greek.

*“Quote”*¹⁶⁷ The Stoic idea of brotherhood and a World State has already been noticed (p. 79). **Their Universe was in fact the great city; it was ruled by one Supreme Power whom the Stoics envisaged under many aspects and names**, like Destiny, Zeus, Providence, the Universal Law and Nature. This was a form of depotism where the lord or ruler of a city had the power of who would live and who would die in his city.

This Power was conceived of in their material terminology, as a **fifth element of divine Fire¹⁶⁸**, which started afresh to run an exact repetition of its course. Ages hence, Socrates would teach in another Athens, that there was no new thing under the sun; all had happened before, and history merely repeated itself, a strange idea but familiar to us from the superb lyric at the close of Shelley’s Hellas. **Hence the Power that ruled the universe was Destiny.**

Indeed, man does have a destiny appointed by G-d,¹⁶⁹ for the universe is the product of design, and He has made the laws which rule it. To sum up in this Universal Law, it is really G-d Himself. He too obeys the Law He

¹⁶² Generally: Lives of the Philosophers in Diogenes Laertius; the general works of Wendland, Kaerst (bk. V, ch.2) and Beloch ch. XII. E. Zeller, Stoics, Epicureans and Sceptics, trans, 1880.

¹⁶³ E.R. Bevan, Later Greek Religion, 1927; U.V. Wilamoowitz. Moellendorf, Die Glaube der Hellenen II, 1932, 261 *sqq.*;

¹⁶⁴ Col. 2:20-23.

¹⁶⁵ Hellenistic Civilization, W.W. Tarn. Meriden Books published by World Publishing Company, Cleveland and New York. Library of Congress # 61-15742, 1966.

¹⁶⁶ IBID., p. 320

¹⁶⁷ IBID., p. 331

¹⁶⁸ Sounds like they got this from the Bible, For our G-d is a consuming Fire, Hebrews 12:29

¹⁶⁹ Acts 17:26, ...and hath determined the.....bounds of their habitation.

has set in order to rule His creation. He is not a G-d devoid of moral understanding, for His design is all wise and all-good. The stars do not turn blindly in their courses, but illustrate His Providence for sailor and husbandman.

In the hands of the religious clean He is even a merciful G-d: He makes all the odds even, and that which is dear to none other is dear unto Him. Still, everything was determined; and in Determination the Stoics encountered the usual difficulty, for first and foremost their system was a moral one, and without free-will there could be no morality; the logical outcome of Determinism is antinomianism--I may do what evil I will, for that too is fated. *"End of Quote"*

During this time we note that history tells of the Christian teachings that were rising to prominence. Perhaps the teaching of the Stoics philosophy was in part influenced by the One G-d, I Am that I Am, the G-d of Abraham Isaac and Jacob. As one reads on in the records of history pertaining to Hellenism, we see the foundational teachings of communism since the universe is one city and all men are of equal value. Yet the governing bodies of Rome and Athens were not men of Stoic wisdom and the myriads that they ruled over where for the most part common people.

The Stoics did not reject the gods of the people; they brought them into their pantheistic system by allegorizing all the myths, however barbarous; they sought to explain, not destroy, for the gods too were part of the beneficent world-order, veils mercifully granted to the common man to spare his eyes the too dazzling nakedness of truth.¹⁷⁰

When finally Christianity triumphed, and Zeus and Apollo, Sarapus and the star-gods, were hurled from their seats, Isis alone in some sense survived the universal fall; the cult of the Virgin had been introduced before the Serapeum was sacked, and Isis' devotees passed quietly over to the worship of another Mother--how quietly sometimes may be seen from this, that various instances are said to be known of her statues afterwards serving as images of the Madonna.¹⁷¹

ETERNITY IS A LONG TIME TO BE WRONG!

...But be ye doers of the word, and not hearers only, deceiving your own selves. (James 1:22) A double minded man [is] unstable in all his ways. (James 1:8) And we know that the Son of G-d is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, [even] in his Son Jesus Christ. This is the true G-d, and eternal life. Little children, keep yourselves from idols. Amen. (1 John 5:20-21)

ECCLESIASTES 8:11-13

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his [days] be prolonged, yet surely I know that it shall be well with them that fear G-d, which fear before him: But it shall not be well with the wicked, neither shall he prolong [his] days, [which are] as a shadow; because he feareth not before G-d.

CHAPTER #13

¹⁷⁰ Hellenistic Civilization, p. 340

¹⁷¹ Meyer and Drexler 431, cf. 428-30; C.W. King, The Gnostics and their remains, 173 (the 'Black Virgins'), but see L. Brelier, C.R.Ac.I. 1935, 379.

ELOHIM & ADONAY

Quote; 'It is well known that all names of G-d occurring in Scripture are derived from His actions, except one, namely the Tetragrammaton,¹⁷² the only proper noun exclusively applied to G-d, the *nomen proprium*. It is the distinct and exclusive designation of the Divine Being; whilst His other names are common nouns, and are derived from action.'¹⁷³

One of the oldest words for god in the Bible is Elohim, found first in the creation stories of Genesis one and two and in use with the statements made by Job's accusers. The name Elohim is a plural meaning gods. This sufficiently proves that the Hebrews were originally polytheist, though it had been explained as a "plural of Majesty." It is not a plural form of El or Eloah, "He who is feared," the Semitic word for G-d. It denotes the pagan pantheon, a multiplicity of gods worshiped, such as the sun, moon, serpent, vulture, fire, trees etc. prior to their leaving Egypt.¹⁷⁴ The Hebrews made their first appearance in history as nomad Bedouins, worshipers of *djinns* or spirits, and fetiches. Their supreme G-d was the fulgorant, that is, Lightning G-d of Sinai, who led them to the conquest of Canaan. They then became agriculturists, and partially adopted the religions of those they had vanquished; but the sacerdotalism, that is, methods of the Priesthood tended to impose on them the worship of its exclusive G-d.¹⁷⁵

Philosophers of the 19th century applied the concept of evaluation to comparative religion, believing that all of history, including religion, moves from the simple to the complex. They developed a series of theoretic stages through which religion evolved: animism, the worship of animals; then polytheism, the worship of many gods; then henotheism, the worship of one national or tribal god among others; and finally monotheism, the worship of one god. Philosophers tried to fit Elohim into their progressive categories. Thus, Elohim was thought to have been evidence of the polytheistic stage of the Jewish evolutionary development. Another theory is that Elohim is used as a king by using the word "we" in English scripture as a self-designation. This is commonly called the imperial plural, but there is little biblical support for this explanation.

A person once wrote about Elohim: "The origin is prehistoric and therefore incapable of direct proof. Elohim is plural in form, but is singular in construction when used with a singular verb."¹⁷⁶ J. Cobb¹⁷⁷ wrote, "Elohim is a plural noun with singular meaning; it is called a uni-plural name or noun".

To ascribe an action of G-d as His name, is utter blasphemy. **Moses Maimonides wrote; 'the name Elohim, meaning "chief" is unquestionably an appellation and a derivative of the Tetragrammaton. You must beware of sharing the error of those who write amulets (*kameot*).** Whatever you hear from them, or read in their works, especially in reference to the names which they form by combinations *shemot* (names) and believe that their pronunciation demands sanctification and purification, and that by using them they are enabled to work miracles. Rational persons ought not to listen to such men, nor any way believe their assertions.¹⁷⁸

The plural Elohim did not come from Adam through to the children of Israel. The Macerates of Tiberias, Galilee and scribes of the Qumran Scriptorium did not use Elohim, they all used "eL", pronounced like a throaty LU-HU. Hebrews used only consonants¹⁷⁹.

Let us look at the text of Exodus chapter 7:1; ..."I have made thee a god" And the L-RD said unto

¹⁷² See chapter five.

¹⁷³ Ibid, Maimonides, The Guide for the Perplexed, Page 89.

¹⁷⁴ Orpheus, A History of Religions, from the French of Salomon Reinach by Florence Simmonds, copyright 1930 by Horace Liveright, Inc., P.188.

¹⁷⁵ Ibid, p. 181.

¹⁷⁶ Zondervan Pictorial Bible Dictionary, P.248

¹⁷⁷ Brief Studies in Christian Doctrines, Arkansas, 1957 P.50.

¹⁷⁸ Ibid, p. 90 & 91, Guide for the Perplexed. Moses Maimonides

¹⁷⁹ Comfort, P. 154

Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. (Exodus 7:1) In Strongs, #0430 the plural word el-o-heem appears. If the word eloheem was in fact a correct Hebrew word then it would mean that Moses is more than one person.

To the unsuspecting, the Strongs concordance appears to be authentic and is quoted as so by many sincere believers. To the learned however, the Strongs concordance is rife with misrepresentations. A key to this problem appears at the top of the pages in the Hebrew word definition section where it reads, “Hebrew and Chaldean Dictionary.” This means, that the Palaeo Hebrew which was a purely consonant language has been inserted with vowel points in the Strongs Dictionary, the tongue of the Chaldean as spoken of in Daniel 1:1-4. **After the Babylonian Captivity, pure Palaeo Hebrew ceased to be written.**

A Palaeo Hebrew dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature compiled by Marcus Jastrow, PH. D. Litt.D.¹⁸⁰ brings out the root-truth of the word Elohim. The word is written and recorded in Strongs as אֱלֹהִים. When we look for this word in the Palaeo Dictionary we find the following.

אלהים, see אלוה

אלוה m. (b.h.; v. אל) G-D, that is, ADONAY is G-D, or YAH is G-D.

ELOHIM COULD NOT HAVE BEEN OF ADAMS Palaeo-HEBREW.

Moses did not use it concerning G-d in his Torah. Elohim is a false hybrid name that someone ascribed to G-d. It is part hybrid--part Hebrew, and the suffix [IM] is a Phoenician vowel. Almost certainly it was an insertion by the Chaldeans when they converted the pure *PALAEO-HEBREW* Consonant language of G-d to contain consonants and vowel's to make Hebrew a vocal phonetic language in 588-621 B.C. At this time the Jews were in captivity by the Chaldeans who could not pronounce the throaty Hebrew words¹⁸¹.

For their captives to subdue them completely they had to convert their language to not only understand the Hebrews but to also speak with them. The Greek Aquila, of AD130, was the first to interpolate this perverted Hebrew into the Roman Catholic Bible which opened the way to insert many perverted slants.

1. **The Three Hebrew Bible Words for G-d.** The O.T. uses three different words for “G-d”, viz., *’el*, *’eloah*, and *’elohim*. Of the 57 occurrences of *’eloah*, 41 are found in Job, viz., Where we read the Dialogue with Job and his friends, who are not Israelites, and thus do not know the G-d of Israel, we note their use of *’eloah* for god and not *’el* denoting YHVH exclusively. Besides *’eloah*, *’el* occurs in Job 55 times, *’elohim* 4 times, and *SHADDAI* 31 times). *’eloah* is used rarely as an appellative (only in Dt. 32:17; Isa. 44:8; Ps. 18:32[31]; Dnl. 11:38; 2 Ch.32:15), only once in the expression “G-d of forgiveness” (*’eloah selicoth*, Neh.9:17).

The form *’elohim* occurs 2570 times in all, with both the plural (“gods”) and the singular (“a god, “god”) meaning. As a rule, verbs and adjectives used with *’elohim* confirm these meanings; there are only rare exceptions. **Why the plural form for “god” is used has not yet been explained satisfactorily.** Perhaps the plural also was originally designated not a plurality, but an intensification; then *’elohim* would mean the “great,” “highest,” and finally “only” G-d, i.e., G-d in General.¹⁸²

2. **ETYMOLOGY.** *’elohim* also presents a difficult etymological problem. An exact cognate appears only in Aramaic (*’elah[ah]*) and in Arabic (*’ilāh*). There are only late derivatives from Aram. *’elah* (as *’elahotha*); the same is true of

¹⁸⁰ Pardes publishing House, Inc., New York. Copyright 1950

¹⁸¹ Dr. Marvin Arnold, D.D.,Th.D., St. Mt. 28:19 Examined, April 1995

¹⁸² cf. GK, P. 124e,g.

Arab. *'ilāh* (verb *ta'allaha*, meaning, “to yield oneself to godly practices,” etc.) Thus, we cannot assume a verbal root > On the other hand, *'eL* is a common SEMITIC word (lacking only in Ethiopic and perhaps classical Arabic), and appears sometimes as a proper name and sometimes as an appellative (→ ʕל *'ēl*). It could be derived from the root *'wl*. It would then denote either might or first in rank (cf. Arab. *'awwal*, “first”). These two meanings may have belonged together originally.¹⁸³

It is **usually assumed** that *'eL* and *'elohim* are related, viz., *'elohim* would be a plural form of *'eL* expanded with the *he*, **but they are not**. This sort of expansion also occurs elsewhere in Hebrew and Aramaic.¹⁸⁴ If this were true, then *'eloah* would be a late singular form derived from *'elohim*. **However, this hypothesis is not completely without difficulties.** First, plural forms expanded with *'he* are usually derived from originally biconsonantal roots, which would not agree with the derivation of *'el* from *'wl*. Second, the Arab. *'ilāh* opposes the assumption of a special Hebrew Aramaic development. Perhaps originally, two different roots existed, which were later combined because of the similarity of their sounds? At the same time, nothing in the linguistic use of these words opposes the assumption of an original meaning “might and power.” **Therefore, Zimmermann’s suggestion that these words are to be derived from the root *'ll*¹⁸⁵ is particularly improbable, because no form with the double *Lamed* occurs in any SEMITIC writings.**

ADONAY

The name *Adonay*, “L-rd,” which has been substituted for the Tetragrammaton,¹⁸⁶ is derived from the appellative “lord”; compare the following scripture: “The man who is lord (*adone*) of the land, spake roughly to us” (Gen. xliii:30). The difference between *Adoni*, “my lord,” (with *birek* under the *nun*), or *Adonay* with *kamez*, is similar to the difference between *Sari*, “my prince,” and *Saral*, Abraham’s wife (*ib.* xvi:1), the latter form denoting majesty and distinction. An angel is also addressed as “*Adonay*”; i.e., “*Adonay* (My lord), pass not away, I pray thee” (*ib.* xviii:3).¹⁸⁷

The term *Adonay* is used more commonly applied to G-d than any other names which are in frequent use. The term *Adonay*, or *Adoni* is not a proper noun, but is a title of reverence for G-d.¹⁸⁸

Let us look at the name **Adonijah** in 2 Samuel 3:4. 'Adoniyah {ad-o-nee-yaw'}, original (prolonged) 'Adoniyahuw {ad-o-nee-yaw'-hoo} from 0113 and 03050; Adonijah = "**my L-rd is YAH.**" 1) fourth son of David and Solomon's rival for the throne, 2) Levite sent by Jehoshaphat to teach the Law, 3) a chief of the people who co-operated with Nehemiah.

Note: All the men called by this name, Adoniyah loved their G-d YAH, hence the name describes their character, that is, their servitude to YAH.

¹⁸³ cf. Ringgren, Rd M, 26, 59.

¹⁸⁴ cf. Ble, P 78f.: vocative?

¹⁸⁵ Zimmermann, VT, 12 (1962), 190-95.

¹⁸⁶ See Chapter five.

¹⁸⁷ Ibid, Maimonides, The Guide for the Perplexed, P. 90.

¹⁸⁸ The Random House College Dictionary, Page 19.

CHAPTER #14

JEHOVAH & YEHWEH ¹⁸⁹

HEBREW NOT UNDERSTOOD! Ask most Bible Believers what the name of the Heavenly Father is and they probably will say Jehovah. Ask them for some proof of this and they will either point to traditional usage or refer you to some Old Testament English Bible version.

Surprisingly, the name of the Heavenly Father is not Jehovah, and never was. The history of Jehovah which some encyclopedias call erroneous and which many Bible scholars agree is not accurate, is quite eye opening.

In the oldest text of the Bible, the Palaeo Hebrew script, the sacred Name is represented by two Hebrew letters repeated twice and being interpreted is called, “I AM that I AM.” The four letters are given a name, the Tetragrammaton. Jewish law experts during and after the Babylonian captivity decided to hide this Name to make certain it would not be taken in vain or blasphemed. Therefore, when the four letters of the Tetragrammaton appeared in the later texts, scribes “pointed” it with substitution vowels of the Hebrew word *adonai* (meaning L-rd). When spoken it was then read as “*adonai*” instead of the sacred Name **YAH, or in English, “I AM”**.

The first converts to the Savior were Jews, including the Rabbis or Priests of the assemblies. As more Gentile converts were accepted, the assembly took on a Gentile flavor with Gentile customs and practices. These Gentiles generally did not understand Hebrew, in fact, at the time of Constantine there was a most decided anti-Jewish bias and for the most part these Gentile converts wanted nothing to do with anything Jewish. When the First Covenant was translated into Greek (known as the Septuagint) it became the standard text for the early assembly, now overwhelmed by pagan converts, which by then spoke Latin or Greek.

Even though the Septuagint was written in Greek, the Sacred Name יהוה (Tetragrammaton) was first written into the text in gold Hebrew Letters. Being ignorant of Hebrew the readers of the Greek text mistakenly pronounced the Hebrew Tetragrammaton “Pipi,” as the Greek *pi,π* resembled the Hebrew *he, ה*.

The Latin translations became standard for the Roman church and the Latin letters IHVH appeared for the Hebrew Tetragrammaton. At the same time the vowel I was equivalent to the Y. The V had the sound of W, “oo.”

Interestingly, even the Jehovah’s Witnesses acknowledge that the name Jehovah is improper. Their book, “Let Your Name Be Sanctified” freely admits on pages 16 and 18 that YHVH is the superior translation of the Tetragrammaton. This book has lately been withdrawn. However, in the preface of their “The Kingdom Interlinear Translation of the Greek Scriptures,” we find on page 23 the following admission. “While inclining to view the pronunciation ‘YHVH’ as the more correct way, we have retained the form of ‘Jehovah’ because of the people’s familiarity.

We cannot let tradition lead us to call the Heavenly Father by a wrong name! Much scholarly proof is now available to show that Jehovah is wrong. We are to walk in all the truth we are given so that Yahshua will give us even more light. The scripture clearly commands us to worship G-d in spirit and in truth.¹⁹⁰

JEHOVAH IS A DERIVATIVE WITH CHALDEE VOWEL INSERTS INSERTED INTO THE TETRAGRAMMATON, (יהוה) TO GIVE A SOUND-ABLE WORD. PURE *PALAEO-HEBREW* IS ONLY CONSONANTS with no vowels such as; a,e,o,i,u. Further, to use the four square letters mechanically¹⁹¹ as a group meaning one name is incorrect.

¹⁸⁹ See Maimonides statements concerning names other than the Tetragrammaton, footnote #123 in the chapter on Elohim.

¹⁹⁰ John 4:24

¹⁹¹ See chapter five.

Exodus 3:14 reads; "...Thus shalt thou say unto the children of Israel, **I AM hath sent me unto you.**" The word **I AM** ¹⁹² comes from **אֶהְיֶה** and cannot possibly be made into Jehovah or Yahweh.

ENCYCLOPEDIA BRITANNICA

The derivation and pronunciation of the Tetragrammaton is still doubtful. **The form "Jehovah" (q.v.) used in some of the English Versions is an error which arose in the 16th century.** It is now generally assumed that the word is the causative form (*hiph'il*).¹⁹³

YHVH is the most holy name of G-d and is incorrectly rendered Yehweh and Jehovah by English interpreters and biblical writers.¹⁹⁴ When searching the library of Artscroll¹⁹⁵ on the World Wide Web, URL address; <http://www.artscroll.com>, we find no trace of Yehweh or Jehovah. The Publishers of Artscroll books are considered the most accurate available in English today concerning Israel and their G-d. The Publisher is headquartered in Jerusalem. Surely one would think that there would be some recognition of this name if it was in fact the name of the Jewish G-d that the Gentiles write about from the Jewish Apostles writings in their English bibles?

There is also no **J** in *PALAEO-HEBREW*, yet the translators who wrote our **FIRST ENGLISH SCRIPTURES USED IT IN PLACE OF Y.** This perversion came to us from the insertions of the Chaldee tongue into the **PURE PALAEO-HEBREW MIND during the CAPTIVITY OF JUDAH AND BENJAMIN IN BABYLON.**¹⁹⁶ From Babylon it proceeded into our earliest English writings which came to us through the Latin Vulgate.¹⁹⁷ Satan is still trying to conquer G-d's people by changing their pure language of worship.

After having vowels and erroneous letters inserted in the Tetragrammaton it is pronounced Jee-Ho-vah. The Tetragrammaton was not to be opened by man, but by the mouth of the L-rd when the Messiah would come.¹⁹⁸ Jehovah is not a Yiddish word and it is not a Hebrew word. **It is some scribe's Latin transliteration of YHVH,** to which the vowel marks from "Adonai" had been added. The word appeared for the first time in an English text in 1530.

The pictographic square letters of YHVH were un-lawful to be spoken by anyone outside the Temple. So the Macerates (who observed the tradition of Mesorah, interpretive notes for the "correct" spelling and meaning of ancient Hebrew texts) added vowel marks to YHVH as a signal to readers to say "Adonai" instead; this combination YHVH and ADONAI was later transliterated into Latin as JeHoVa(H)--or JeHoVa(h)- so used for the first time in the year 1516 by a German writer for the Pope, says the Oxford English Dictionary.

Ignorant people took these four *PALAEO-HEBREW* consonants and tried to make a numerologist and phonetic interpretation of it so that man would know the secret name of G-d. The Mishna, or the secrets of the Priest and Elders stated that the Tetragrammaton would not be revealed until the Messiah was born. Supporting Isa 62:1-3.

We read in De. 29:29; *"The secret things belong unto the L-RD our G-d: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.*

The word Jehovah was inserted into our bibles because the Jews looked upon the four letters, YHVH as a

¹⁹² See chapter six.

¹⁹³ Encyclopedia Britannica, P. 670, Volume 25-26, Eleventh Edition, 1910.

¹⁹⁴ Rabbi Sefer Yetzirah's comment can be found on the www.

<http://csbh.mhv.net/~mgraffam/rel/kabbalah/yetzirah/comment.html>

¹⁹⁵ Mesorah Publications, Ltd. Publisher of the Artscroll Series, 4401 Second Ave. Brooklyn, N.Y. 11232

¹⁹⁶ See Daniel 1:1-4.

¹⁹⁷ The Thompson Chain Reference Bible, AV 1611 Translation, P. 180 in the condensed cyclopedia of topics and texts. Published by B.B. Kirkbride Bible Co., Inc., Indianapolis, Indiana USA.

¹⁹⁸ See Isaiah 62:2.

representation of G-d in ancient times. To the Gentiles it contained no meaning nor commanded any reverence because it has no vowels.

The word Jehovah could only come from one modern Hebrew word, "hôvâh", (See Strongs #1943 meaning ruin, mischief), **"Surely the Great G-D OF HEAVEN IS NOT MISCHIEF AND RUIN!"**

When we use Concordances like the modern day Strongs we must be careful, noting where the words listed have their roots, that is, which original, or ancient word are they derived from. The Strongs Hebrew word definitions are intermingled with Chaldee,¹⁹⁹ corrupt *PALAEO-HEBREW* words.

YEHWEH, With no "W" in ancient Hebrew²⁰⁰

YHVH is the most holy representation of G-d's name, and It is very often (incorrectly) rendered Yehweh in English translations.²⁰¹ The accepted translation of YHVH is, I AM that I AM. To make a word containing four consonants and two vowels from one word with only two consonants is erroneous.

Exodus 3:14 reads; "...Thus shalt thou say unto the children of Israel, **I AM hath sent me unto you.**" The word **I AM**²⁰² comes from יְהוָה and cannot possibly be made into Jehovah or Yahweh.

Yehweh is not a word that can be biblically or grammatically connected to the Father as being His name in any dispensation of time. This word was made by man and written in modern literature implying that it is the Father's true Hebrew Name revealed. A quick look at the *PALAEO-HEBREW* alphabet²⁰³ used by Moses, reveals to the searcher that there is no letter with a corresponding, "W," alphabetical meaning.

Recently during a trip to Trinidad W.I., I was told that a complete church of Monotheistic believers where re-baptized into the name Yehweh which is not a name that can be connected to the Father of Creation through the record of His written Word, much less to the atoning blood of Golgotha.

Through many hours of study and research I have come to one very sound understanding, that the pure language of G-d ceased to be spoken in about 6 B.C., preparing the way for the Messiah. When He came John spoke about Him with such loving words;

*That which was from the beginning, which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: and these things we write, that your joy may be fulfilled. And this is the message which we have heard from him, and announce unto you, that G-d is light, and in Him is no darkness at all.*²⁰⁴

Approximately in 1150 A.D., Maimonides writes; 'It is possible that in the Hebrew language, of which we have now but a slight knowledge, **the Tetragrammaton, in the way it was pronounced, conveyed the meaning of "absolute existence."** In short, the majesty of the name and the great dread of uttering it, are connected with the fact that it denotes G-d Himself, without including in its meaning any names of the things created by Him. Thus our

¹⁹⁹ Daniel 1:4.

²⁰⁰ See *PALAEO-HEBREW* alphabet on page 18.

²⁰¹ Ibid. See footnote #184 & 185 in this chapter on Jehovah.

²⁰² See chapter six.

²⁰³ See Page 18 of this book.

²⁰⁴ 1 John 1:1-5, 1881 RV.

sages say: “My name (Num. 6:27) means the name which is peculiar to Me.” All other names of G-d have reference to qualities, and do not signify a simple substance, but a substance with attributes, that is, of some extraneous element super added to His essence. Such is the meaning of all derivative names; they imply the presence of some attribute and its substratum, though this be not distinctly named. G-d is not a substratum capable of attributes, we are convinced that those appellatives when employed as names of G-d, only indicate the relation of certain actions to Him, or they convey to us some notion of His perfection.”²⁰⁵

²⁰⁵ Ibid, Page 90, Maimonides, “Guide for the Perplexed.”

CHAPTER #15

HEAR ISRAEL, G-D, OUR G-D, IS ONE L-RD.**(Deuteronomy 6:4)**

The Jews throughout recorded history have always been hated for their stand in support of the '**ONE TRUE G-D**'. Yet through all their persecution and trials, their failures and triumphs, this One True G-d has sustained them and today they are a nation where **other civilizations have risen and fallen, who trusted in pagan gods**. What an eternal blessing, G-d has given to the Gentiles, who can be grafted ²⁰⁶ into the promise of eternal life through faith in this True and Living G-d. The central focal point of all Monotheistic believers is the SHEMA which states that G-d is "ONE".

The Rabbis therefore teach; "To Him alone it is right to pray, and not to any being besides Him. The belief that G-d is made up of several persons, such as the Christian belief in the Trinity, is a departure from the pure conception of the Unity of G-d. **The Jew has throughout the ages rejected everything that marred or obscured the conception of pure monotheism it had given the world, and rather than abandon that pure monotheism, rather than admit any weakening of it, Jews were prepared to wander, to suffer, to die.**"²⁰⁷

Quote Excalibur.²⁰⁸ "America and the world stand on the brink of one of the most perilous epochs in this planet's history. According to the purveyors of conventional wisdom, communism is dead, the Cold War is over, and the greatest threats to world peace and security are rampant nationalism, inequitable wealth distribution, over population, and environmental degradation. Yet the threat to a just world peace and comity among nations and peoples comes not from political fragmentation, ozone holes, greenhouse gases, an over-abundance of people, a shortage of natural resources, or even from the frequently offered scenarios of 'rogue' elements in the former USSR acquiring control of nuclear weapons."

"The true, imminent danger to America and to all nations seeking peace and good will stem from the widespread acceptance of the monstrous falsehood that in order to live in an 'interdependent' world, all nation-states must yield their sovereignty to the United Nations."

Before I read what I am quoting from this article by Excalibur, I was driving to work one morning after a time of early morning prayer at church. The L-rd quickened a thought to my mind as I looked at the expressionless faces of so many people in the passing cars. **"They are trying to re-build the Tower of Babel Again."**

The Excalibur quote continues. "The United Nations, along with its programs and policies, is becoming ever more worthy of comparison to the Tower of Babel, as rampant idolatry and militant paganism thoroughly permeate the organization."²⁰⁹ The spiritual force behind the U.N. and the New World Religion is mystical pantheism, which was introduced to the world by Helena Petrovna Blavtsky (1831-1891). Madame Blavtsky, who founded the Theosophical Society of New York in 1875, taught "esoteric"²¹⁰ wisdom, the universal brotherhood of mankind, and unity among all religions, except the monotheistic religions of Christianity, Islam and Judaism, which could not be reconciled with individual enlightenment."

"Panthemism is a favorite doctrine of 'collectives' because it offers a concept of man which, on religious grounds, subordinates the individual to the collective."²¹¹ Since G-d in this belief system is not the transcendent,

²⁰⁶ Romans 11:1-36.

²⁰⁷ Ibid, Pentateuch & Half torah, Hertz, P. 770

²⁰⁸ A Company owned by Mr. Lucas Boeve, Dominican Republic.

²⁰⁹ Global Tyranny Step by Step, William F. Jasper (Western Islands, 1992), ix.

²¹⁰ Esoteric, taught to, or understood by, only a select circle: profound: said of doctrines and beliefs: confidential. Winston Dictionary, Advanced Edition, 1944, P. 331

personal G-D, The L-RD YAHSHUA of the Bible²¹², but rather an impersonal immanent force that pervades all things; then all things -- the universe, you, me, the rock, the tree -- are "G-d". In this pagan world view, man is not a special creation of the one true G-d to whom ultimately he is accountable. Nor is he endowed by his Creator with intrinsic, unalienable rights and responsibilities. This same neo-paganism, which is driving the U.N., paved the way for the totalitarian collectivism of the Third Reich. Hitler's paganism sought to create a nationalistic-socialistic new world order, and today, all people of good will recognize the diabolically evil nature of the Fuhrer's failed regime. But we must ask ourselves, will the U.N. fail in her endeavor?"²¹³

The Gentile Church of this dispensation must hold to the same truth of One G-d, with many manifestations, for we are grafted in (Ro. 11:17-25) to what Abraham believed by "OUR" faith. 'One Will rules all to One end, the world as it ought to be'(Moore).

Highest among the implications of the SHEMA is the passionate conviction of the Monotheistic believer, both Jew & Gentile, is that the day must dawn when all mankind will call upon the One G-d IN TRUTH, when all peoples will recognize that they are the children of One Father, G-D ALMIGHTY.

Nine hundred years ago, Rashi commented as follows on the six words of the SHEMA: **'He Who now is our G-d, will yet be the ONE G-D OF THE WHOLE WORLD.** It is written; *For then will I turn to the people a pure language, that they may all call upon the name of the L-RD, to serve him with one consent.* (Zephaniah 3:9) *And the L-RD shall be king over all the earth: in that day shall there be one L-RD, and his name one.* (Zechariah 14:9)

And thou shalt love the L-RD thy G-d with all thine heart, and with all thy soul, and with all thy might. (Deuteronomy 6:5) **Thou shalt Love...**The Jewish religion is the first instance in human history demanding that man was to love their G-d. No other religion required the worshiper to love their god. The love of G-d is the distinctive mark of His true worshipers. The worshiper, as he declares the Oneness of G-d, thereby lovingly and unconditionally surrenders his mind and heart to G-d's holy will.

Such spiritual surrender is called **'taking upon oneself the yoke of the kingdom of heaven.'**²¹⁴ *Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.* (Matthew 11:29)

²¹¹ Rev. Clarence Kelly's book, "Conspiracy Against G-d and Man".

²¹² John i:1, 10, 14.

²¹³ End of quote, Excalibur, Dominican Republic.

²¹⁴ Ibid, Pentateuch & Haftorah, Hertz, P. 770.

CHAPTER #16

ALLELUIA

G-d's greatest witness in modern times that YAH is The Fathers Name is on the lips of every Messianic believer, and many sinners alike. When he or she proclaims "'Al-le-lû'-iǎ" (the Greek written form of the Hebrew word, [Ha'le'lu'Yah]) **in Praise and Worship they are worshipping "YAH", the True And Only G-d of Heaven.**

Greek, "'Al-le-lû'-iǎ," in Hebrew means! "Praise ye YAH"

GREEK

Strong's #239, allelouia {al-lay-loo'-ee-ah}, has its origin from two Hebrew root words, meaning, "Praise ye YAH."²¹⁵ Alleluia is written 4 times in the New Covenant, meaning; Praise ye the L-rd to the Greek, or Halleluyah to the Messianic believer. See root Hebrew words, Strong's # 01984 and 03050.

HEBREW ROOT WORDS

Strong's #01984, halal {haw-lal'}, a primitive root, a verb. Interpreted in English as praise, 117 times, as glory 14 times. Meaning to boast, make a boast, to be praised, be made praise worthy, be commended, be worthy of praise.

Strong's #03050, Yahh {yaw}, contraction for 03068, and meaning the same; proper noun, dei and translated in the English Old Covenant as L-RD (in reverence of the name), 48 times, and as YAH once. YAH is the proper name of the one true G-d. It is used in many compounds, that is names beginning with the letters 'ye', or names ending with 'iah' or 'YAH.'

Clearly heard in worship all over the world is, THE NAME OF G-D ALMIGHTY THROUGH THE HIGHEST PRAISE; **"HAL LE LU YAH."** Those that come to perfection, fully converted by the Spirit of the Messiah have one word in common; "Praise ye YAH". It does not matter what the native tongue of the worshiper is, Swahili, Mandarin, Spanish, German, English or French, from China to America, when true worships shout ALLELUIA, the highest witness of G-d's name, something stirs in their soul.

The world was given the penalty of diverse tongues and languages because of the disobedience of Nimrod at the tower of Babel. Yet, G-d has been un-failing in His Word, His memorial has stood, and will stand forever. His name **"YAH"** is spoken and heard by mankind everywhere, through out the whole world. This name, **"YAH,"** when expressed in the highest praise that man can give G-d by his lips, rings out His OMNIPOTENT, OMNIPRESENT AND OMNISCIENT essence.

In every nation, in every tongue, the highest praise that is given to the G-d of creation, is uniformly spoken when we say the word, **"HAL-LE-LU-YAH"**. Regardless of age, or creed, man when moved by the Spirit of G-d to worship, cries out the universal memorial, given by G-d to man forever, **"HAL-LE-LU-YAH"**.

It is such a strong witness to our inner man, moving us with the desire to dedicate our total being to Him with out reservation. No one is able to deny the power of His Name YAH. He has allowed the world to know, I AM the omnipotent Father of creation, who wants to hear the voices of His children cry out to Him by His true name.

And after these things I heard a great voice of much people in heaven, saying, Alleluia [239]; Salvation, and glory, and honor, and power, unto the L-rd our G-d: For true and righteous [are] his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand.²¹⁶

²¹⁵ Thayers Greek-English Lexicon, Joseph H. Thayer, ISBN: 0-8010-8838-0. p. 235.

²¹⁶ Revelation 19:1-2.

CHAPTER #17

YAHSHUA

In the New Covenant we read²¹⁷ how the angels sang; for unto you is born this day in the city of David, a Saviour which is, Christ the L-rd. In the Hebrew you would say, “Shua Messiah Adonai,” which really means, **the Messiah is both L-RD and SAVIOUR.**

Mary and Joseph brought YAHSHUA to the temple and to the Priest to be circumcised and have His name announced and recorded. We know what Joseph told the Priest, how the angel of the L-rd had given him the name of the Omnipotent G-d of heaven, for the name started with the **YAH of Heaven** and ended with **SHUA, the Saviour of man on earth.**

The Holy Ghost bears witness with the words of Joseph by moving on Simeon and Anna, for they had searched the scriptures diligently and knew by the Spirit of the L-rd what the name should be. Simeon therefore, took the baby JESUS²¹⁸ from the arms of His mother and proclaimed that now he could die in peace because the Spirit of the L-rd had revealed to him that he should not die until he had seen the L-RD’S CHRIST. He had seen the one who caused Yisra’el to go into captivity, the One who in a short time would take away their blindness and save, those who would look upon Him, fulfilling the scripture; **“they shall look on Him whom they have pierced.”**

*And it shall come to pass in that day, [that] I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: **and they shall look upon me whom they have pierced**, and they shall mourn for him, as one mourneth for [his] only [son], and shall be in bitterness for him, as one that is in bitterness for [his] firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.*²¹⁹

THE ENGLISH WORD JESUS COMES FROM THE HEBREW WORD, YAHSHUA

The Hebrew word YAHSHUA translates to the English word "JESUS" through the Greek word, "Ie'sous" (Strong's #2424=ee-ay-sooce'). The Greek word "Ie'sous is of Hebrew origin from the word "YAHOSHUA" (Strong's #03091=yeh-ho-shoo-ah) meaning, **YAH is SALVATION.**

The word Oshea, pronounced Ho-shay-ah, is listed in Strong's as #01954 and it **means "Salvation"**. Oshea was changed to Jehoshua or Yehoshua or YAHSHUA. We know how G-d used Jehoshua to bring them into the promised land, the type for the meaning of the name Yehoshua by example, and the anti-type for the meaning of the name Jesus, that is YAHSHUA when He takes us into the promised eternal life. **If the modern world today still continued in the original language given to Adam, which was Palaeo-HEBREW, we would say; YHSH when speaking the highest, holiest name of G-D, for their is no vowels in PALAEO-HEBREW.**

The Torah presents a type of this name which provides the basis for the anti-type of the name Jesus. These [are] the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.²²⁰

We see a direct relationship in the use of the names Joshua and Jesus when we compare the English AV and RV Bibles. The 1881RV in Acts 7:45 reads as follows; *“Which also our fathers, in their turn, **entered in with Joshua when they entered on the possession of the nations**, which G-d thrust out before the face of our fathers, unto the*

²¹⁷ Luke Chapter 2.

²¹⁸ We use the English word Jesus for many do not know it's Hebrew origin, Yahshua. See the discourse on this name starting on page 67 in this chapter.

²¹⁹ Zechariah 12:9-11

²²⁰ Numbers 13:16.

days of David. The 1611AV in Acts 7:45 reads as follows; “Which also our fathers that came after **brought in with Jesus into the possession of the Gentiles**, whom G-d drove out before the face of our fathers, unto the days of David. The record of the scriptures with the witness of the Holy Ghost is our infallible proof today that the name Jesus, or Yahshua is, **“The name of the Father”**.”

Joshua, Yahshua or Jehoshua was a captain and priest, Jos. 4; Ne. 12:1,10; Nu. 13:16. Jesus, Yahshua or Jehoshua is the Apostle and High Priest and King of our profession forever, Heb. 3:1; 6:20. The name of Jesus has both a literal (identifying a physical man) and a spiritual (identifying the G-d of heaven) meaning.

The statements made by Jesus, ***“I am come in My Father's Name,”*** and ***“before Abraham was, I Am,”***²²¹ identifies Himself as man and G-d. The name Jesus has a powerful meaning and by careful study we must be able to trace the name back to the proper noun, YHVH for His statements to be true. We have discussed²²² that the meaning of the four letters, “YHVH,” was shrouded in mystery and speculation, until G-d Himself would open it’s meaning. The Scribes, Pharisees, and other temple leaders could not speak the name Jesus when the people considered Him to be the Messiah because the name contains the letters of the Tetragrammaton. Since they could not utter the name YAHSHUA as L-rd and Savior, they could not utter it at all.

Scholars Strong, Thayer, Vine and Peloubet write saying; the name Jesus, or Hebrew YAHSHUA, means, I AM SALVATION,²²³ OR, YAH IS SALVATION, through the shedding of His blood on Golgotha according to the Penatuch. The suffix “SUS” (Greek) or “SHUA” (Hebrew) means SALVATION. The Name of Jesus is above every name... (*Philippians 2:9*), and every knee²²⁴ should bow at the name of Jesus... (*Philippians 2:10*) The name JESUS was given by the angel (spokes person, or mouth of G-d) who was sent from G-d to name the babe born unto Mary and Joseph, thus fulfilling the scripture²²⁵ and revealing G-d’s plan for the name of the Messiah that was hidden in the Tetragrammaton.²²⁶

Jesus contains יהוה, YH, YAH, I AM, and more!

It fulfills redemption through Golgotha. Jesus or Hebrew YAHSHUA, IS G-D'S HIGHEST, GREATEST AND HOLIEST NAME, THE ONLY NAME GIVEN TO BE SAVED BY. (ACTS 4:12) ALL POWER IS GIVEN TO ME WAS STATED BY JESUS AFTER HE SHED HIS BLOOD, THE BLOOD OF G-D,²²⁷ AND AROSE FROM THE DEAD.²²⁸

The name of the Father has the power to save or to damn, for if we believe in His name we will partake of His teachings. If we do not believe we will partake of the teachings of the Antichrist. No man can serve two masters.

WE THROUGH THE NAME OF JESUS CAN HAVE HOPE

The scripture in both testaments is clear that there is One Savior. His Name, YAHSHUA encompasses all that man requires to partake of the precious gift of salvation through identifying with His death, burial and resurrection, IN THE NAME OF THE FATHER, JESUS CHRIST.²²⁹

To have your name written in the Lambs book of life, and become the Bride of Christ and to be called a child

²²¹ See John 5:43; 8:58.

²²² See chapter 5 & 6.

²²³ Isaiah 43:10-12; Mt. 1:21-23; Acts 20:28; 1 John 3:16.

²²⁴ See Isaiah 45:22-24 & Romans 14:10-11.

²²⁵ Isaiah 62:1-5.

²²⁶ Matthew 1:18-25.

²²⁷ Acts 20:28.

²²⁸ Matthew 28:18.

²²⁹ Romans 6:1-6; Colossians 2:8-14.

of G-d we must take upon us the Name Jesus as a woman takes her husbands name in marriage.

When the Jews at the time of YAHSHUA in Jerusalem realized their sin by the preaching of Peter they said; "Men and brethren, what shall we do?" What they were really saying is; "What offering, what sacrifice, what lamb or dove can we offer for our sins!"

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.²³⁰

THE HOPE OF THE CHURCH

Looking for that blessed hope, and the glorious appearing of the great G-d [EVEN] our Savior Jesus Christ; Who gave HIMSELF for us, that HE might redeem us from all iniquity, and purify unto HIMSELF a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.²³¹ ...For unto us a child is born (at Bethlehem), unto us a son is given (at Calvary): and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The Mighty G-d, The Everlasting Father, The Prince of Peace.²³² Behold, G-d [is] my salvation; I will trust, and not be afraid: for the L-RD (YHVH) [is] my strength and [my] song; he also is become {at Golgotha} my salvation. And it shall be said in that day, Lo, this [is] our G-d; we have waited for him, and he will save us: this [is] the L-RD (YHVH); we have waited for him, we will be glad and rejoice in his salvation.²³³

Satan, who said; "I will be like the most High, I will exalt my throne above the stars of G-d,"²³⁴ does not want you or I to know the true G-d or His name. When Jesus Christ referenced the brazen serpent of Moses by saying; ***"AND IF I BE LIFTED UPEVEN AS MOSES LIFTED UP THE SERPENT IN THE WILDERNESS...I WILL DRAW ALL MEN UNTO ME,"***²³⁵ He said that His blood was the only pure spotless blood able to make a way for man to approach the Holiest of Holies.²³⁶ Satan would not have entered the people, causing them to be riled up against YAHSHUA, putting Him put to death, had he known the power of the Blood of Jesus to remit our sins.

We are not to worship the representation of G-d, that is the man Christ Jesus, nor His flesh, or body in our dispensation of time. Just as they were not to worship the Brazen Serpent in Moses day, but they were to worship the G-d who was represented by the erect Lamed. When men today worship the son, which was made of a woman,²³⁷ or the creation of G-d through the woman, that is to say, make the body, or flesh of Jesus a G-d, they provoke the anger of G-d by worshiping the creature more than the creator.²³⁸ *For G-d is a Spirit, and they that worship Him, must worship Him in spirit and in truth, for the Father seeketh such to worship Him.²³⁹*

We have been given much understanding today by the writings of the Prophets and the Apostles who were divinely moved upon by the Spirit of G-d to write. The essence of **ALMIGHTY G-D "eL"** was manifested to the people as they looked at the brazen serpent, erected by Moses, and they were healed. Again, the essence of Almighty G-D "eL" was manifested when He came in flesh, named YAHSHUA BY THE ANGEL OF THE L-RD, and was lifted up again for all man. Whosoever will, to come unto Him and be healed from their sin.

²³⁰ Acts 2:38.

²³¹ Titus 2:13-15, RV 1881.

²³² Isaiah 9:6.

²³³ Isaiah 12:2; 25:9.

²³⁴ Isaiah 14:11-15.

²³⁵ John 12:27-33.

²³⁶ Hebrews 10:5-22.

²³⁷ Galations 4:4.

²³⁸ Romans 1:22-25.

²³⁹ John 4:22-24.

That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth; (Philippians 2:10)

YAHSHUA/JESUS	IS	G-D ALMIGHTY
REV. 1:7-8	ALMIGHTY	GE. 17:1
JN. 8:58	I AM	EX. 3:14
AC. 3:14	HOLY ONE	ISA. 43:10
REV. 22:13	FIRST & LAST	ISA. 44:6
1 COR. 10:4	THE ROCK	PS. 18:31
2 COR. 11:2	ONE HUSBAND	JE. 31:32
MT. 23:8	ONE MASTER	MAL. 1:6
JN. 10:16	ONE SHEPHERD	ISA. 40:11
TIT 3:6	ACTS 4:12	ONE SAVIOR
		ISA. 45:21, TIT. 3:4
LK. 1:68	ONE REDEEMER	ISA. 41:14
REV. 19:13	WORD OF G-D	JN. 1:1
REV. 19:16	L-RD OF L-RDS	DE. 10:13
PHIL. 2:10	KNEE MUST BOW	ISA. 44:6
MT. 25:31-46	IS COMING	ZECH. 14:4-5
JN. 14:17-18	COMFORTER	ISA. 51:12
JN. 3:13	OMNIPRESENT	JOS. 2:11
HEB. 13:8	NEVER CHANGES	MAL. 3:6

*And after eight days again his disciples were within, and Thomas with them: [then] came Jesus, the doors being shut, and stood in the midst, and said, Peace [be] unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust [it] into my side: and be not faithless, but believing. And Thomas answered and said unto him, My L-rd and my G-d. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed [are] they that have not seen, and [yet] have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: **But these are written, that ye might believe that Jesus is the Christ, the Son of G-d; and that believing ye might have life through his name.***²⁴⁰

How Great a Day, YAHSHUA, EL Yisra'el. The proof texts cited must be reckoned among the most remarkable utterances of the Prophets. They foretell the wonderful transformation that is soon to happen when One Spirit & ONE WILL is in the world during the millennial that comes over the peoples of the earth. People are now only groping dimly after the true G-d, and stammering His praise.

²⁴⁰ John 20: 26-31.

CHAPTER #18

YAH, eL SHADDAI, HIDDEN IN HIS PEOPLE

The following Bible Names of men and women hold the meaning of the True Name of the Father hidden within them. These words show the wisdom of G-d in the names of His Children. What a great revelation, even today the wisdom of G-d and His direction to man is still hidden in His Children AS IN THE DAYS OF OLD. Jesus made a statement to the Jews, *"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."*²⁴¹

The testimony of G-d has always been kept from the carnal eye, and hidden in His witnesses. Most of the Scribes and Pharisees of Jesus day were blinded by their own wisdom, for seeing, they saw not. Jesus also said, *"no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and [he] to whom the Son will reveal [him]."*²⁴²

Study the characters of the following people in the scriptures and see how G-d was hidden in them, holding them through all things, even today the Word of G-d hidden in our hearts keeps us with a lively joyous hope, as we follow our King, the L-RD OF L-RDS, YAHSHUA TO SOME AND CHRIST JESUS TO OTHERS.

YAH IS G-D**0452**

'Elijah, {ay-lee-yaw'}, or prolonged 'Eliyahuw {ay-lee-yaw'-hoo}, from #410 and #3050; n pr m, Elijah/Elijah =, "my G-d is YAH" or, "YAH(u) is G-d" "my EL is YAH".

Ps: You will remember that Elijah has this testimony of not seeing death, but G-d took him up in a flaming Chariot. Our G-d is a consuming Fire. Heb.12:29

#410

'EL {ale} shortened from 352; n m, 1) god, god-like one, mighty one 1) G-d, the one true G-d, YAH

#3050

Yahh {yaw} contraction for 3068, and meaning the same; n pr dei 1) the proper name of the one true G-d, the name Jesus in Hebrew is YAHSHUA, that is YAH saves. 2) the word, Alleluia 1) used in many compounds 1A1) names beginning with the letters 'Ye' 1b2) names ending with 'iah' or 'YAH'

HIS NAME IS EL**8050**

Sh@muw'el {sehm-oo-ale'} from the passive participle of 8085 and 410; n pr m, Samuel = "his name is EL".

Ps. Samuel served G-d all the days of his life and he new the name of G-d.

G-D (EL) IS MY LIGHT**222**

'Uwriy'el {oo-ree-ale'} from 217 and 410; n pr, Uriel = "G-d (EL) is my light".

²⁴¹ John 5:39.

²⁴² Luke 10:22.

EL (G-D) IS MY FATHER

22

'Abiy'el {ab-ee-ale'} from 1 and 410; n pr m Abiel = "EL (G-d) is (my) father".

MY FATHER IS EL (G-D)

'Abiyma'el {ab-ee-maw-ale'} from 1 and an elsewhere unused (probably foreign) word; n pr m, Abimael = "my father is EL (G-d)".

1) son of Joktan, descendant of Shem.

G-D WAITS

3177

Yachl@'el {yakh-leh-ale'} from 3176 and 410; n pr m, Jahleel = "G-d waits"

1) the 3rd of the 3 sons of Zebulun; founder of the family of the Jahleelites

G-D DIVIDES

3183

Yachts@'el {yakh-tseh-ale'} from 2673 and 410; n pr m, Jahzeel = "G-d divides"

MY UNITY IS G-D

3164

Yachdiy'el {yakh-dee-ale'} from 3162 and 410; n pr m, Jahdiel = "my unity is G-d"

BEHELD OF G-D

3166

Yachazy'el {yakh-az-ee-ale'} from 2372 and 410; n pr m, Jahaziel or Jahziel = "beheld of G-d"

I HAVE ASKED OF G-D

7597

Sh@'altiy'el {sheh-al-tee-ale'} or Shaltiy'el {shal-tee-ale'} from 7592 and 410; n pr m, Shealtiel or Salathiel = "I have asked of G-d".

SMITTEN BY G-D

4232

M@chuwya'el {mekh-oo-yaw-ale'} or M@chiyya'el {mekh-ee-yaw-ale'} from 4229 and 410; Mehujael = "smitten by G-d".

WHO IS OF G-D

4967

M@thuwsha'el {meth-oo-shaw-ale'} from 4962 and 410, with the relative interposed; Methusael = "who is of G-d".

PRAISE OF G-D

4111

Mahalal'el {mah-hal-al-ale'} from 4110 and 410; n pr m Mahalaleel = "praise of G-d".

HOUSE OF G-D

1008

Beyth-'El {bayth-ale'} from 1004 and 410; n pr loc, Bethel = "house of G-d".

G-D WILL HEAR

3458

Yishma 'EL {yish-maw-ale'} from 8085 and 410; n pr, Ishmael = "G-d will hear".

RAISED OF G-D

7055

Q@muw'el {kem-oo-ale'} from 6965 and 410; n pr m, Kemuel = "raised of G-d"

G-D DESTROYS OR MAN OF G-D OR DWELLER IN G-D

1328

B@thuw'el {beth-oo-ale'} apparently from the same as 1326 and 410; n pr m, Bethuel = "G-d destroys" or "man of G-d" or "dweller in G-d".

G-D CORRECTS

110

'Adb@'el {ad-beh-ale'} probably from 109(in the sense of chastisement) and 410; n pr m, Adbeel = "G-D CORRECTS".

FACING G-D

6439

P@nuw'el {pen-oo-ale'} or (more properly,) P@niy'el {pen-oo-ale'} from 6437 and 410; Penuel or Peniel = "facing G-d".

FRIEND OF G-D

7467

R@`uw'el {reh-oo-ale'} from the same as 7466 and 410; n pr m, Reuel or Raguel = "friend of G-d".

FAVOURED OF G-D

4105

M@heytab'el {meh-hay-tab-ale'} from 3190 (augmented) and 410; Mehetabeel or Mehetabel = "favoured of G-d".

PRINCE OF G-D

4025

Magdiy'el {mag-dee-ale'} from 4022 and 410; n pr m, Magdiel = "prince of G-d".

MY KING IS G-D

4439

Malkiy'el {mal-kee-ale'} from 4428 and 410; n pr m, Malchiel = "my king is G-d".

I HAVE ASKED OF G-D

7597

Sh@'altiy'el {sheh-al-tee-ale'} or Shaltiy'el {shal-tee-ale'} from 7592 and 410; n pr m, Shealtiel or Salathiel = "I have asked of G-d".

ONE WHO SEES G-D

2371

Chaza'el {khaz-aw-ale'} or Chazah'el {khaz-aw-ale'} from 2372 and 410; n pr m, Hazael = "one who sees G-d".

VISION OF G-D

6602

P@thuw'el {peth-oo-ale'} from 6601 and 410; n pr m, Pethuel = "vision of G-d".

HOUSE OF G-D'S AMBUSH

1009

Beyth 'Arb 'EL {bayth ar-bale'} from 1004 and 695 and 410; n pr loc, Beth-Arbel = "house of G-d's Ambush".

G-D SOWS

3157

Yizr@`e'l {yiz-reh-ale'} from 2232 and 410; Jezreel = "G-d sows".

G-D IS MY JUDGE

1840

Daniye'l {daw-nee-yale'} in Ezekiel it is: Dani'el {daw-nee-ale'} from 1835 and 410; n pr m, Daniel = "G-d is my judge".

WHO IS LIKE G-D

4317

Miyka'el {me-kaw-ale'} from 4310 and (the prefix derivative from) 3588 and 410; n pr m, Michael = "who is like G-d".

WARRIOR OF G-D OR MAN OF G-D

1403

Gabriy'el {gab-ree-ale'} from 1397 and 410; n pr m, Gabriel = "warrior of G-d" or "man of G-d".

WHO IS WHAT G-D IS?

4332

Miysha'el {mee-shaw-ale'} from 4310 and 410 with the abbrev. insep. relatively [see 834] interposed; n pr m, Misha'el = "who is what G-d is?"

G-D STRENGTHENS

3168

Y@chezqe'l {yekh-ez-kale'} from 2388 and 410; n pr m, Ezekiel or Jehezkel = "G-d strengthens".

G-D WILL HEAR

3458

Yishma 'EL {yish-maw-ale'} from 8085 and 410; n pr, Ishmael = "G-d will hear".

SERVANT OF G-D

5655

'Abd@'el {ab-deh-ale'} from 5647 and 410; n pr m, Abdeel = "servant of G-d".

MY HELP IS G-D

5837

'Azriy'el {az-ree-ale'} from 5828 and 410; n pr m, Azriel = "my help is G-d".

MAY G-D HAVE PITY

3396

Y@rachm@'el {yer-akh-meh-ale'} from 7355 and 410; n pr m, Jerahmeel = "may G-d have pity".

G-D IS GRACIOUS

2601

Chanam'el {khan-am-ale'} probably by orthographical variation for 2606; n pr, Hanamel or Hanameel = "G-d is gracious".

LION OF G-D OR LIONESS OF G-D

740

'Ari'el {ar-ee-ale'} the same as 739; n pr m,f, Ariel = "lion of G-d" or "lioness of G-d".

FOR G-D

3927

L@muw'el {lem-oo-ale'} or L@mow'el {lem-o-ale'} from 3926 and 410; n pr, Lemuel = "for G-d".

G-D IS WITH ME

384

'Iythiy'el {eeth-ee-ale'} perhaps from 837 and 410; n pr m, Ithiel = "G-d is with me".

G-D BLESSES

1292

Barak'el {baw-rak-ale'} from 1288 and 410; n pr m, Barachel = "G-d blesses".

G-D HAS FAVOURED

2606

Chanan'el {khan-an-ale'} from 2603 and 410; n pr m Hananeel or Hananel = "G-d has favoured".

G-D HAS HELPED

5832

'Azar'el {az-ar-ale'} from 5826 and 410; n pr m, Azarael or Azareel = "G-d has helped".

GIVEN OF G-D

5417

N@thane'l {neth-an-ale'} from 5414 and 410; n pr m, Nethaneel = "given of G-d".

G-D IS THE ANCIENT ONE

6934

Qadmiy'el {kad-mee-ale'} from 6924 and 410; n pr m, Kadmiel = "G-d is the ancient one".

I HAVE ASKED OF G-D

7597

Sh@'altiy'el {sheh-al-tee-ale'} or Shaltiy'el {shal-tee-ale'} from 7592 and 410; n pr m, Shealtiel or Salathiel = "I have asked of G-d".

G-D GATHERS

3343

Y@qabts@'el {yek-ab-tseh-ale'} from 6908 and 410; n pr loc, Jekabzeel = "G-d gathers".

G-D DELIVERS

4898

M@sheyzab'el {mesh-ay-zab-ale'} from an equiv. to 7804 and 410; n pr m Meshezabeel = "G-d delivers".

G-D IS MY ENDOWMENT

2068

Zabdiy'el {zab-dee-ale'} from 2065 and 410; n pr m, Zabdiel = "G-d is my endowment".

PRAISE OF G-D

4111

Mahalal'el {mah-hal-al-ale'} from 4110 and 410; n pr m, Mahalaleel = "praise of G-d".

MY STRENGTH IS G-D

5816

'Uzziy'el {ooz-zee-ale'} from 5797 and 410; n pr m, Uzziel = "my strength is G-d".

G-D SWEEPS AWAY

3273

Y@'iy'el {yeh-ee-ale'} from 3261 and 410; n pr m, Jeiel or Jehiel = "G-d sweeps away".

G-D LIVES

3171

Y@chiy'el {yekh-ee-ale'} or (2 Ch. 29:14) Y@chav'el {yekh-av-ale'} from 2421 and 410; n pr m, Jehiel = "G-d lives".

WILL OF G-D

0177

'Uw'el {oo-ale'} from 176 and 410; n pr m, Uel = "wish or will of G-d".

G-D MADE

6214

'Asah'el {as-aw-ale'} from 6213 and 410; n pr m, Asahel = "G-d-made".

G-D IS GOOD

2870

tab@'el {taw-beh-ale'} from 2895 and 410; n pr m, Tabeal = "G-d is good".

ORNAMENT OF G-D

5717

'Adiy'el {ad-ee-ale'} from 5716 and 410; n pr m, Adiel = "ornament of G-d".

G-D IS MAKER

3300

Ya'asiy'el {YAH-as-ee-ale'} from 6213 and 410; n pr m, Jasiel or Jaasiel = "G-d is maker".

LION OF G-D

6274

'Othniy'el {oth-nee-ale'} from the same as 6273 and 410; n pr m, Othniel = "lion of G-d".

CAPTIVE OF G-D

7619

Sh@buw'el {sheb-oo-ale'} or Shuwba'el {shoo-baw-ale'} from 7617 (abbrev) or 7725 and 410; n pr m, Shebuel or Shubael = "captive of G-d".

MY KINSMAN IS G-D

5988

`Ammiy'el {am-mee-ale'} from 5971 and 410; n pr, Ammiel = "my kinsman is G-d".

G-D MAKES KNOWN

3043

Y@diy'a'el {yed-ee-ah-ale'} from 3045 and 410; n pr m Jediael = "G-d makes known".

G-D HIRES ME

3496

Yathniy'el {yath-nee-ale'} from an unused root meaning to endure, and 410; n pr m, Jathniel = "G-d hires me".

CONTEMPT OF YAH

0964

bizyowth@YAH {biz-yo-the-yaw'} from 959 and 3050; n pr loc, Bizjothjah = "contempt of YAH"

MY L-RD IS YAH

0138

'Adoniyah {ad-o-nee-yaw'} original (prolonged) 'Adoniyahuw {ad-o-nee-yaw'-hoo} from 113 and 3050; n pr m, Adonijah = "my lord is YAH"

BROTHER OF YAH (YAHU)

0281

'Achiyah {akh-ee-yaw'} or (prolonged) 'Achiyahuw {akh-ee-yaw'-hoo} from 251 and 3050; n pr m, Ahiah or Ahijah or Ahiyahu = "brother of YAH (Yahu)"

YAH IS MY FATHER

0029

'Abiyah {ab-ee-yaw'} or prolonged 'Abiyahuw {ab-ee-yaw'-hoo} from 1 and 3050; n pr m, Abiah or Abijah = "YAH is (my) father"

BROTHER OF YAH (YAHU)

0281

'Achiyah {akh-ee-yaw'} or (prolonged) 'Achiyahuw {akh-ee-yaw'-hoo} from 251 and 3050; n pr m, Ahiah or Ahijah or Ahiyahu = "brother of YAH (Yahu)"

YAH IS MY LIGHT (FLAME)

0223

'Uwriyah {oo-ree-yaw'} or (prolonged) 'Uwriyahuw {oo-ree-yaw'-hoo}; from 217 and 3050; n pr m, Uriah or Urijah = "YAH is my light (flame)"

MY L-RD IS YAH

0138

'Adoniyah {ad-o-nee-yaw'} original (prolonged) 'Adoniyahuw {ad-o-nee-yaw'-hoo} from 113 and 3050; n pr m, Adonijah = "my lord is YAH"

YAH'S ANSWER

6070

`Anthothiyah {an-tho-thee-yaw'} from the same as 6068 and 3050; n pr m, Antothijah = "YAH's answer"

WHOM YAH WILL BUILD UP

2998

Yibniyah {yib-nee-yaw'} from 1129 and 3050; n pr m, Ibnijah = "whom YAH will build up"

MY KING IS YAH

4441

Malkiyah {mal-kee-yaw'} or Malkiyahuw {mal-kee-yaw'-hoo} from 4428 and 3050; n pr m, Malchijah or Malchiah = "my king is YAH"

TAUGHT OF YAH

3404

Y@riyah {yer-ee-yaw'} or Y@riyahuw {yer-ee-yaw'-hoo} from 3384 and 3050; n pr m, Jerijah or Jeriah = "taught by YAH"

YAH IS GOOD

2900

Towbiyah {to-bee-yaw'} or Towbiyahuw {to-bee-yaw'-hoo} from 2896 and 3050; n pr m Tobiah = "YAH is good"

YAH WILL LEND

3449

Yishshiyah {yish-shee-yaw'} or Yishshiyahuw {yish-shee-yaw'-hoo} from 5383 and 3050; n pr m, Ishiah or Ishijah or Jesiah = "YAH will lend"

MAJESTY OF YAH

1940

Howdiah {ho-dee-yaw'} a form for the feminine of 3064; n pr m, Hodiah = "majesty of YAH"

WHOM YAH ENLIGHTENS

2446

Chakalyah {khak-al-yaw'} from the base of 2447 and 3050; n pr m, Hachaliah = "whom YAH enlightens"

YAH IS MY STRENGTH

2396

Chizqiyah {khiz-kee-yaw'} or Chizqiyahuw {khiz-kee-yaw'-hoo} also Y@chizqiyah {yekh-iz-kee-yaw'} or Y@chizqiyahuw {yekh-iz-kee-yaw'-hoo} from 2388 and 3050; n pr m, Hezekiah or Hizkiah or Hizkijah = "YAH is my strength"

YAH SEES ME

3376

Yir'iyayh {yir-ee-yaw'} from 3373 and 3050; n pr m, Irigah = "YAH sees me"

CHOSEN BY YAH

4179

Mowriyah {mo-ree-yaw'} or Moriyah {mo-ree-yaw'} from 7200 and 3050; n pr loc, Moriah = "chosen by YAH"

YAH REMEMBERS

2148

Z@karyah {zek-ar-yaw'} or Z@karyahuw {zek-ar-yaw'-hoo} from 2142 and 3050;
n pr m, Zechariah = "YAH remembers"

YAH HAS TREASURED

6846

Ts@phanyah {tsef-an-yaw'} or Ts@phanyahuw {tsef-an-yaw'-hoo} from 6845 and
3050; n pr m, Zephaniah = "YAH has treasured"

YAH HAS KNOWN

3048

Y@kda`YAH {yed-ah-yaw'} from 3045 and 3050; n pr m, Jedaiah = "YAH has known"

YAH SPEAKS or YAH HAS PROMISED

0568

'Amaryah {am-ar-yaw'} or prolonged 'Amaryahuw {am-ar-yaw'-hoo} from 559 and
3050; n pr m, Amariah - "YAH speaks" or "YAH has promised"

SERVANT OF YAH

5662

`Obadyah {o-bad-yaw'} or `Obadyahuw {o-bad-yaw'-hoo} active participle of 5647 and 3050; n pr m, Obadiah =
"servant of YAH"

WHOM YAH HAS APPOINTED

3414

Yirm@YAH {yir-meh-yaw'} or Yirm@yahuw {yir-meh-yaw'-hoo} from 7311 and 3050;
n pr m, Jeremiah = "whom YAH has appointed"

YAH HAS FAVOURED

2608

Chananyah {khan-an-yaw'} or Chananyahuw {khan-an-yaw'-hoo} from 2603 and 3050; n pr m, Hananiah = "YAH
HAS FAVOURED"

YAH IS RULER

8304

S@rayah {ser-aw-yaw'} or S@rayahuw {ser-aw-yaw'-hoo} from 8280 and 3050;
Seraiah = "YAH is ruler"

GIVEN OF YAH

5418

N@thanyah {neth-an-yaw'} or N@thanyahuw {neth-an-yaw'-hoo} from 5414 and 3050; n pr m, Nethaniah = "given
of YAH"

YAH IS GREAT

1436

G@dalyah {ghed-al-yaw'} or (prolonged) G@dalyahuw {ghed-al-yaw'-hoo} from 1431 and 3050; n pr m, Gedaliah
= "YAH is great"

WHOM YAH HEALS

2977

Yo'shiyah {yo-shee-yaw'} or {yo-she-yaw'-hoo} from the same root as 803 and 3050; n pr m, Josiah = "whom YAH heals"

During the course of writing this book, much prayer and supplication has been sacrificed by many. Through this, G-d has enabled us to present to you this onomastic study of our Father's Name. G-d Himself has brought us to a wonderful sound conclusion, His name is Yahshua in modern Hebrew, YHSH in Palaeo Hebrew and Jesus in English.

My heart longs for the day when His name will be One in the earth, the time when all men will call upon Him with one consent. Oh, I want to Glorify His Name, not only with worship of words and music exalting Him, but with my life's story which has been bought by Him at such a great price of much blood.

Can't you feel His presence when you mention His name with understanding of what you are saying! If you the reader of this dissertation have been drawn into a closer relationship with Yahshua, The L-rd Jesus Christ, I would like to hear from you. If you haven't, I would still like to hear from you, perhaps I might be able to assist you prepare your heart for His pull.

THE SCIENCE OF ONOMASTICS

Names have Categories. They call the science that study names, in all their aspects, onomastics. This means, to study the origin and history of proper names. The subject of this science is broad because almost everything can have a name. Studying names, theoretically, encompasses all languages, all geographical and cultural regions, and all historical epochs, that is, all periods of time. For practical purposes, some divisions of the subject are necessary: e.g., by language (as the study of Kiowa or Provencal names) or by geographical, historical, or similar partitions.

As languages developed, names developed also. Viz., Seth was called, "Son of Adam," and only had one identity, Seth. Today we would say Seth Adamson, maintaining the identity of the father, for we believe today that the son is a reflection of the parents, more than himself. Seth however, carried his own identity. The name Seth means, "compensation," that is, given by G-d because Abel was taken. The name Adam means, "red man," pertaining to "man."

The purpose of presenting this dissertation on the Name of The Father, is to be absolutely certain we know His name. The Bible is precise; **"...for there is none other name under heaven given among men, whereby we must be saved."**²⁴³

²⁴³ Acts 4:12.

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JOHN M. STROME

IN THE NAME OF THE FATHER

The “world” does not contain the books that should be written, John 21:25. The world has punched holes in the Fortress of Apostolic Doctrine, causing much violence to kingdom of G-d. Yahshua did miracles and wonders, fed them and walked on waters, and He calmed the storms. The world was amazed by all this, but could not understand His teaching or doctrine.

Yahshua said, “It shall be more tolerable for the land of Sodom in the day of judgement, than for thee.” (Matt. 11:24)

Yahshua said, “All things are delivered unto me of my Father: and no man knoweth the Son, But the Father: neither knoweth any man the Father, Save the Son and to whomsoever the Son will reveal Him. (Matt. 11:27)

Dr. John M. Strome has written “In the Name of the Father.” He has written it so that a child could understand it. He has researched and uncovered many truths that should be written to mount up resistance to the educated world who “savourest not the things that be of G-d, but those that be of man,” Matt. 16:23.

With his extensive Theological training, prayer, praying in the Spirit, the Holy Ghost has taught him All things that concern the Fathers’ Name. To teach to the world the “Gospel of the Kingdom [Matt 24:19] for a witness unto all nations; and then shall the end come.

John M. Strome holds a Th.D., a Min. M., a Adm. D. in world missions, and a Th. B. from the Ohio District Board of Christian Schools of the A. L. J. C., Ohio U.S.A. He is a professional businessman with extensive world travel, conducting His affairs with the world’s heavy industrial sector by day. During the evenings, and weekends, Dr. Strome utilizes his time while away from home to conduct the L-rd’s business, while in foreign countries. Several trips have been made to Africa, mainland China and many other countries throughout the world.

Dr. David L. Kiner, D.D. Th.D. Ph.D.